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Francis & Co. Ham
SOLOMON in all his GLORY:

OR, THE
MASTER-MASON.

BEING A
TRUE GUIDE

To the inmost Recesses of

FREE-MASONRY,

Both ANCIENT and MODERN.

CONTAINING,

A minute Account of the Proceedings from an
ENTERED APPRENTICE to a PAST MASTER,
with the different Signs, Words, and Gripes.

Illustrated with

Several elegant COPPER-PLATES, exhibiting the
different LODGES, FREE-MASONS CYPHERS, &c.

To which is added,

A Complete LIST of all the English Regular Lodges in the
World, according to their Seniority, with the Dates of each
Constitution, and Days of Meeting.

By T. W. an Officer in the Army, and late Master of the
Swan Tavern Lodge in the Strand.

Translated from the French Original published at Berlin; and
burnt by Order of the King of Prussia, at the Intercession of
the Free-Masons.

*Sit mihi fas audita loqui, sit numini vestro
Pandere res altâ terrâ & caligine mersas.*

VIRG. Æn. vi.

L O N D O N :

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ADVERTISEMENT.

AFTER having perused all the pretended accounts of Free-masonry hitherto published, I remained as much in the dark, as I was before I had read a page upon the subject; and must acknowledge, I never had the least conception either of the secret, the signs, or the form of admitting a mason, till such time as the following piece was put into my hands. And, as I think, I am now as good a mason, as if I had been admitted into the most regular lodge, merely from perusing these sheets, I imagined it would be doing the public a service to communicate this little performance to them, in order to disabuse them from those impositions which the hirelings of the press have, till now, put upon them, in regard to masonry.



THE TRANSLATOR.

TO all the MASTERS of LODGES,
BROTHERS who have served
MASTERS, FELLOW-CRAFT,
APPRENTICES, and other Sup-
ports of MASONRY.

BRETHREN,

I Acknowledge myself a deserter from the banners of masonry into the camp of the prophane. The light which you have communicated to me should not be hid : it is time to put it into the candlestick, to open the eyes of blind mortals. Allow me to dissipate their thick clouds; and permit me to draw back the sacred veil which hides your mysteries. Murmur not at my conduct; or, if you will not allow that to be blameless, acknowledge my intention, at least, to be good. My design is to be serviceable to all mankind, and even to you yourselves. You have virtues, but they are condemned to obscurity : I will revoke their sentence, and make them shine forth in their meridian lustre.

But then you reproach me with having betrayed a secret, which I vowed and swore in your presence to keep. I must, alas! acknowledge, that my lips uttered that fatal, tremen-

dous oath; but my heart dare absolutely disown it. An oath interspersed with blasphemies cannot surely bind our consciences in trifling insignificant matters: an engagement must be free to be sacred: we may release ourselves without a crime from that which we pronounced through fear. The clashing of your naked swords petrified me with terror, and my faltering tongue assisted with horror to the dreadful necessity of the circumstance.

I break my chains to return you what I received from you, and, since my heart must, in this respect, be criminal, tell me which is the greater crime, the uttering of your tremendous oath, or the betraying of the secret which it enjoined. I am among the number of the mysterious and cherished

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BRETHREN,

Your most humble

and most obliged servant,

THOMAS WILSON.

P R E F A C E.

I Disclose the free-mason's secret with candour and impartiality; I do justice to virtue and blame vice; I relate what my eyes have seen, and what my hands have felt. The public will be highly culpable if they dispute the authenticity of this performance, as I have no interest to deceive them. The reason of my taking pen in hand is rather to prevent the increase of dupes, than to add to their number. I have often pitied these poor victims of curiosity, who part with eight or ten guineas to learn a fictitious history; words they do not understand, and signs which signify nothing. Children amuse themselves with dolls and toys, and why may not free-masons have their play things? for as the poet says,

“ Men are but children of a larger growth.”

To be serious, ours are full as puerile as theirs; and an artist would be much better employed at work than to come to a lodge, where he loses not only his time but his money; and a rich man should have the conscience to feel for the poor in this respect.

A certain number of follies are looked over in every man, because we were born to be guilty of them; so there is some excuse to be pleaded for the prophane, who, deluded by the artful tale of the mason, pays his money to learn miracles, perhaps

perhaps discover the philosopher's stone, as many one has thought : but when he finds the cheat, if he returns to such fruitless expensive follies, such noble extravagancies, he deserves flagellation more than the school-boy unable to learn his task ; and those who are warned beforehand of the snare are equally culpable.

Before a man is admitted a mason, he flatters himself he shall derive great honour from the creation : but when he is received, he blushes at his credulity, and all the honour he acquires is being ashamed to retract. Men of superficial understandings, deprived of genius, may with some plausibility be allowed such childish pastimes : but surely men of sense, of superior understandings and abilities, will not knowingly associate with them, and join in their ridiculous amusements. No man of judgment can seriously approve of masonry, even after his curiosity had excited him to be acquainted with its absurd mysteries.

It is really high time that masonry should be driven off the stage ; it has acted the Merry-Andrew's part long enough, and let common sense and reason now come on. In truth, it has of late years fallen much into disrepute ; its fate will be like that of all great empires, which have sunk under the weight of their own grandeur. Its members have degenerated by their increase ; and like the expanding branches of a tree, that can be no longer confined within their former limits, they must either be lopped, or the tree cut away at the roots.

I know many brothers, who have, long since, lost all relish for the lodge ; and I know many more prophane, who never intend to be taken in. The mask is dropt, and we shall see nothing left but the traces of the charcoal and chalk, which described the mysteries upon the floor. Indeed
the

the brotherhood will deserve pity upon the discovery of such a scene; the only doubt that now remains is, whether such trifles, ridiculous as they are, may not, at proper seasons, be serviceable to draw off the attention, and relax the brain of the greatest philosopher: but, I believe, no philosopher would chuse to risque his reputation by answering this question affirmatively.

This work then may be considered of no great importance, if it treats of such insignificant trifles; though, in fact, it contains a complete and exact account of all the ceremonies and mysteries belonging to masonry, without the omission of the smallest particular. But surely the reader will not think he loses much time in the perusal, when he may run through it much sooner than he could the ceremony of being admitted only an apprentice; that his curiosity was excited upon this subject, is doubtless, otherwise he would not have taken it in hand; and with respect to expence, he will certainly be a considerable sum in pocket, since I here furnish as much for two shillings, as he must pay several guineas for at the original market.

The reason of my giving my own admission at length was, that this would be the most striking manner of relating the whole ceremony, and furnishing him, at one view, with the very quintessence of masonry. Whoever has been admitted at one lodge has seen as much as he could have seen in all the rest: neither is the difference of country any thing material, as a mason admitted in England will never find any obstacle to gain access at any lodge in Europe.

I defy any free-mason, let him be ever so zealous and bigotted a partizan for the secret, to deny with any conscience the truth of what I advance, or contradict any part of my work with candour and justice. It is true, that there are few lodges
I where

where the ceremony is performed with so much exactness, as in that where I was received; and, therefore, the brethren themselves of other lodges may, probably, learn something from my work. But I do not expect they will acknowledge before the *prophane*, that I have discovered the real and only secret: this would be demolishing their whole edifice; but I believe many of them will eagerly purchase my book, not so much to be convinced of the rectitude of what I say, which they must perceive at the first glance, as to have it by them for a guide, when ignorant of their work; or as a compass to steer by, when they are out of their latitude.

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SOLO-

SOLOMON in all his GLORY:

OR, THE

MASTER-MASON.

MASONRY formerly consisted of a society of select men, whom friendship united by the ties of virtue, to give each other mutual assistance in their wants: at present, it consists of a confused jumble of obscure and distinguished people, indiscriminately drawn from almost every station, uniting in only one opinion, the love of gormandising.

It is easier to draw off the thick veil that hides the mysteries of masonry, than to fix the epocha of its birth. The ancient masons, less tumultuous and more discreet than the moderns, fled from day-light and the eyes of the prophane. History keeps a profound silence with respect to their origin; and we are furnished with no annals or memorable events which serve to throw any light upon it.

In this labyrinth of obscurity, where we grope at the risk of falling, we may, however, venture to make some conjectures, which will appear tolerably well grounded, by consulting tradition, and the motives for the original institution of this order.

England claims the honour of the invention of masonry. It is too credulously adopting fables

for facts, to attempt tracing it to the times of Solomon and Adoniram: this supposition is only symbolical, and has no relation to its real history. Solomon is the symbolic name of wisdom; so his temple represents the union and fellowship of the brethren, or rather the lodge wherein they assemble. A society of friends was intended to be established, which must certainly have been the real design of masonry; and these characters were chosen to distinguish and separate them, as we see the officer give the centinel the watch-word.

Some people have imagined that masonry was instituted in order to accomplish the rebuilding of the temple of Solomon, or to the replacing of the house of Stuart upon the throne of England: but these are groundless suspicions, which have no foundation in reason. Masons trouble themselves neither with religion or politics; the sole object they aim at in their meetings, is pleasure: by this I would be understood innocent pleasures, no way tending to the indulgence of brutal passions, or to a crime of which they have been also accused. If in our days, we have seen drunkenness and debauchery introduce themselves amongst them in their regales, if a thirst of gain, ever industrious, has united to the great art of making dupes; these melancholy abuses are the effects of human weakness, and the depravity of the age.

Other speculative masons would have us recur to the Knights Hospitalers of Jerusalem, in order to find the first fathers and original founders of masonry: this is another mistake, that has not probability for its foundation. What gives rise to this notion, is, that these knights chose St. John for their patron, and that all lodges are dedicated to St. John: from whence they would infer, that the English and French lords, who formerly engaged in the Croisades, were free-masons. But these

people, who either forget, or are ignorant of the motive of the institution of our order, do not consider, that St John having always preached to his disciples union and brotherly love, in these words, which he incessantly repeated, " My dear children, " love one another ;" the Free-Masons, who have founded the basis of their society upon charity and equality, were desirous, by ranging themselves under the auspices of that apostle, to make known the spirit which animated them.

It were to be wished that history had handed down to us, the name of him who laid the first stone of this vast edifice. This man, who has a claim to immortality, was possessed of good sense and generous sentiments. He perceived that all men were by nature equal ; that nothing but accident made distinction ; and that nothing is wanting to complete their happiness, but to enforce this equality in a loving manner. As human passions and honours are the great barriers to the progress of felicity, he thought by banishing them from society, to renovate ancient simplicity. This thought had no sooner struck him, than he conceived a system, which, in my opinion, he borrowed from Plato's republic. I once more say it, and it is with truth I repeat it, every thing in masonry is allegorical.

The temple of Solomon represents the majesty of the lodge where the brothers work.

The two brazen columns express the immutable support of the edifice.

The blazing star, is the torch which enlightens them.

The canopy, interspersed with stars, the free communication they have with heaven, in separating themselves from the prophane, and also from vice.

The level, the equality of states.

The rule and compass, prudence and circumspection in their conduct.

The white gloves, the purity of their manners.

The eyes of a new member are veiled upon his being admitted, to point out to him the blindness of men, who have their own happiness within their reach, and the power constantly of procuring it, and yet who do not see it.

He is dispossessed of all sorts of metal, to shew disinterestedness, and contempt for riches.

His left breast is exposed, to represent the innocence of his heart, and the purity of his intentions*.

A slipper is put upon his left foot, in allusion to what God said to Moses near the burning bush: 'Take off thy shoes from thy feet, for the ground on which thou treadest is holy ground.'

His right knee is held out naked, in commemoration of the Cerus, which St. John, the patron of the order, had at his knees.

In fine, he is made to *travel*, to make him sensible that a man in *darkness* should advance towards the *light*, and seek it.

The other ceremonies are the effects of imagination and caprice. They are used as a sort of cement to the rest, to give the whole a kind of form and meaning; just as we see the soldier, in performing his exercise, make many evolutions that are no way necessary in the day of battle. The principal ceremony attended to at present, is the money which the candidate is to draw out of his pocket; with this same *res pecuniaria*, the ancient brethren drink his health, laugh at his expence, and shew him very fine things.

The signs, words, and touches, are solely to know one another by. These are kept secret, be-

* Those masons who aver that this ceremony is to ascertain the sex of the candidate, are mistaken.*

cause in shewing them, every one would be able to make them, and thereby impose himself for a mason: they are therefore looked upon as a great mystery, and highly cried up by the masons, in order to excite the curiosity of the prophane.

Nothing can have been finer than the system invented by the author, I take him to have been an Englishman; he deserves at least to have been one, because that nation alone are capable of thinking justly, and to pay those honours which are due to it. He was an excellent architect, but he has been succeeded by very indifferent masons, and vices, more than the ravages of time, have disfigured his work.

In whatever region of the earth masonry made its first appearance, it certainly has existed, since we still perceive its ruins; I am initiated into its mysteries, I know their greatest depths, and I reveal them with the utmost sincerity. I shall begin by giving a circumstantial detail of my reception, in order to display, in the clearest manner, the inside of lodges.

The pretender's son had made a descent in Scotland, and had even gained some advantages over the King's troops, when my friend, Mr. Cowen, came to acquaint me, that our regiment was ordered to march against the enemy: "What," said he, "are you going to leave London, without being admitted a mason!" I understood by this that he wanted me to enter into the *grand order*, and as I knew that the modern Solomons do not unlock the gates of their temple but with a golden key, I asked how many guineas it would cost me to gain admittance. "How prophane you are," he replied; "methinks I see Simon the magician bargaining for the gift of the apostles. We are not actuated by any interested motives; it will cost you twelve pounds sterling — that you know is a trifle."

The

The proposal being agreed to, I was conducted to Mr. Fielding, who exercised the function of master; he approved of me, and I saw the light.

The RECEPTION of an APPRENTICE.

THE Swan tavern in the Strand was the place where I was to throw off the prophane, and open my eyes unto light. The brethren went thither with me. I conversed for near half an hour with some, in a room fronting the street: during this time some others were at work backwards in a room that was every where secured from observers without. Every one complimented me upon the occasion, saying, they wished me joy upon my approaching admission amongst the number of their brethren. The advantages of masonry were highly extolled: according to them, I was just going to see the most astonishing wonders in the universe; I made no reply, but listened with great attention, and was credulous enough to believe what they told me. The treasurer of the lodge now appeared with his book under his arm, saluted me very politely, and civilly asked me, if I was desirous of having my name inrolled in his register. I reckoned my money, he inscribed my name, and retired. Now my friend came to me, and told me, it was time to go into the next room; and I accordingly followed him. It was a dark place with the windows shut, and curtains drawn. "This, said he, we call the "black room: it is still in your power to go "through with the ceremony, or to relinquish it; "I leave you to your own reflections." After uttering these words he remained silent, without giving the least answer to any question I put to him: a thousand chimeras revolved in my mind, which however all centered, in concluding I was going to be the dupe; as they did not tell me I was at liberty to do as I would,

would, till such time as they had got hold of my money. He at length broke silence, to tell me, I must dispossess myself of all kinds of metal, whether gold, silver, brass, iron, or steel; take off my left shoe, and put on a slipper; expose my left breast and right knee naked, and allow my eyes to be blinded with a handkerchief. He at the same time assured me, upon the faith of a friend, that I need be under no apprehensions for the money that was in my pocket, and that it would remain in the greatest safety with my other effects in the table drawer. What was I to do in such a situation? I subscribed with great docility to all his terms, he disposed of me just as he pleased, and he was so scrupulous, that he made me take off my coat, because it had yellow metal buttons. He blinded my eyes, and I heard him knock twice at a door.

In the mean time, the grand-master prepared his lodge with the usual ceremonies. When my sponsor had knocked, the second warden said to the first, "Brother they knock at this door," and the first warden carried this news to the grand-master, saying, "Most venerable, Sir, they knock at this door." My conductor carefully observed to knock only twice, that I might not hear the sacred number, 'till such time as I had seen the light, "See, dear brother, said the master, what is that prophane noise which I hear, and make your report to me." The first warden turned towards the second, and repeated the same to him. "I come from the grand-master, brother second warden, see what prophane knocks at that door, and make your report." The door then opened; but the brother, who was to shew a mason, trembled at the sight of a prophane, and shut it again with indignation. My friend knocked a second time, and the warden being recovered from his mystical surprize, half opened the door, saying, "What
" do

“ do you want ? ” “ Brother, said my conductor, “ it is a gentleman of my acquaintance, whom I “ present to be received a mason.” The door was thereupon shut again; the warden putting his hand upon his throat, the thumb and fore-finger forming an angle, resumed his place, which was towards the west, after saluting the master. Then addressing the senior warden, said to him, “ It is a gentleman who desires to be admitted a mason; ” and the senior warden, after making a profound bow, having his hand in the same form upon his throat, made his report thus, “ Most venerable “ master, it is a gentleman who desires to be admitted a mason.”

To avoid prolixity in the relation of this ceremony, I shall omit the future reports that passed between the first and second. These ceremonies are observed, because every thing is done by three, and also to testify the respect that is due to the master of a lodge.

The grand-master being informed by his warden, that a gentleman (for so every candidate is called, though he were the meanest mechanic) presents himself to be received a mason, gravely replies, “ Has this gentleman the necessary dispositions ? “ Is he presented by a brother who is known ? Ask “ him his name, his surname, and his age.” These questions being transmitted to the second, he appeared, and put them to me. I replied, that my name was *Thomas Wilson*, and that I was about twenty-four years of age. “ You answer like a “ prophane, said my conductor ; you should say “ my name is Wilson, and my surname Tom, and “ I am five years and half old : a mysterious age, “ which perfectly expresses admirably well the “ innocence and candour of a free mason.”

My answer being thus corrected, it was communicated by three different messengers to the altar of the

the grand master, who approved, adding these words : “ Brother, senior warden, you may present him to me, but be sure, that he is dispossessed of all kinds of metals, that his eyes are blinded, his left breast and right knee naked, and his left foot in a slipper.” These orders were signified to my conductor, while I was in this attitude, which was related to the master, and I heard him say with a loud voice, *let him come in.*

I was thus introduced into the respectable temple, without seeing the edifice. My sponsor accompanied me, and the junior warden took fast hold of my hand. As soon as I appeared towards the West, the master cried out to me from the Eastern point where he was placed : “ Rash prophane, dare you tread this ground ? What is your motive for appearing in this august temple ? Do you come here to be instructed in our mysteries, or to insult them, and discover them to such like yourself ? You are silent, prophane ; speak, answer me.”

I acknowledge this speech gave me a little palpitation of heart : as I did not see this distributor of masonry light, who addressed himself to me, I did not know on which side to direct my answer. I plucked up courage, however, and said, I came to supplicate him to inscribe me amongst the number of his brethren, and to grant me a place with them. “ Are you not, said he, animated by a spirit of curiosity ? Tremble, prophane, at what this temerity of yours may cost you.” I replied, that I had consulted nothing, but a desire of entering into an agreeable society, of which I was willing to become a member. “ Well then, said the grand master, let this prophane travel under the iron vault, from east to west, in search of the light.”

The brother who held me by the hand made me take three turns in the lodge ; at every step they

cried out, " Raise your foot—lower your head—
 " take care—salute." I constantly heard over my
 head a noise like the clashing of swords ; this is
 what we call the *iron vault*. I now and then run
 my forehead against a naked sword, which was held
 by a brother, and I was at that instant instructed to
 sink my head, then my feet run against something
 that was put upon the ground, which obliged me to
 raise my feet and step over it ; so that at every step,
 there were fresh obstacles to retard my march, or
 terrify me.

After much labour, and more terror, I found
 myself at the very spot from whence we set out ;
 my face against a wall, tranquilly waiting my doom.
 " I take pity of this prophane, said the master ; bre-
 " thren, let him see the light." At this signal, the
 handkerchief was instantly taken from my eyes,
 and the wardens made me take half a turn to the
 right—when, good Lord ! what fine things did I
 see ! I saw upon my right and left, brothers with
 naked swords in their hands, their points turned to-
 wards me, with menacing looks ; the master with
 the hammer raised, a table before him, whereon
 was a book, three candles, and two swords sheathed.
 When I had appeared sufficiently terrified, the mas-
 ter let fall his hammer, striking a blow ; the bro-
 thers sheathed their swords, and putting on a softer
 aspect, they put themselves into the posture of an
 apprentice, having their hands, with white gloves,
 in the form of an angle upon their throats, and their
 aprons round their waists. Upon casting my eyes
 downwards, I perceived the august temple of Solo-
 mon drawn upon the floor. It is true, I did not
 then know it to be such, as I imagined the children
 had drawn something with chalk to amuse them-
 selves. " Brother warden, said the master, make
 " him go up the temple steps, place his feet in the
 " form of an angle, and present him to me in tak-
 " ing

“ing three steps at a time.” I lifted my legs and feet, seven times, as if the imaginary steps had been real stone or marble : I disposed my feet into an angle, and I walked like an apprentice ; that is to say, in putting my right foot foremost, and in closing my left foot behind, so that the two shoes formed an angle, and I described a right line.

As soon as I touched the altar, the master rose from his chair, and told me to kneel upon one knee. He then put the point of a compass to my left breast, which was bare, and I there held it with my left hand. He took my right hand, and placed it upon two swords, which lay crosswise, under which were the books of the Holy Scriptures, opened at the part of the Gospel according to St. John ; then holding up the mallet, he made me pronounce this shocking oath ; which I call to mind with horror, and which made me tremble to repeat.

FORM of the OATH.

“ I swear in the presence of the great Architect
 “ of the Universe, who is God, never to reveal the
 “ secret of the masons and masonry, directly or in-
 “ directly : neither to betray by word of mouth or
 “ writing, nor to discover or trace any thing that
 “ may relate to it, by signs, gesticulations, or in any
 “ manner whatsoever : and in case of being guilty
 “ of any infraction, I consent to have my throat
 “ cut, my eyes tore out, my breast cut open, my
 “ heart torn out, my intrails drawn, burnt, and
 “ when reduced to ashes, cast into the abyfs of the
 “ sea, or blown by the four winds over the surface
 “ of the earth, that no traces of my memory may
 “ remain amongst men.

“ So help me God, and the Holy Evangelists.”

C 2

Amen,

The

The master pronounced the sentences, and I repeated them after him : he then raised me up, laid down his mallet, took the compass which I held, out of my hands, and made me place myself on the side of the altar ; then taking the apron, which was intended for me, he said, “ I alter the name of this gentleman, from prophane to brother, which ought to be sacred to you. Receive, dear brother, this apron, which intitles you to a seat amongst us in this lodge. Kiss the strings of this respectable apron.” I tied it round my waist, with the flap on the inside, an apprentice not being intitled to wear it otherways. “ Put on these gloves, said the master, their whiteness is the symbol of purity, and of the innocence of a mason’s manners. This other pair is for the use of the ladies, you will present them to her who holds the first place in your heart. By this we would shew the fair sex, that we have all the esteem for them which they deserve, as we do not lose sight of them even in our very mysteries. If the entrance into this respectable temple is not accessible to them, it is, that we dread their beauty and the force of their charms. You are now, continued he, dressed like a brother, but you are still ignorant of masonry in many respects. Do you know, dear brother, that masons make use of signs, words, and touches, to know one another. The apprentice’s sign is made by extending the right arm, and putting your hand to your throat, and then drawing it horizontally along the shoulder, and letting it fall in a perpendicular line.

“ The touch is given, by putting your right in- to a brother’s right hand, the fingers extended, the thumb outwards, to support it upon the first joint of the fore finger.

“ The word which ’prentices are distinguished, by

“ by, is JAKIN; a respectable and sacred name,
 “ which was formerly given to one of the brazen
 “ columns which Solomon placed at the entrance
 “ of his temple, and at the foot of which the ‘pre-
 “ nices received their wages.

“ But do not imagine that it is necessary to pro-
 “ nounce this word precipitately, when you want
 “ to know another, or to make yourself known.
 “ We take wise precautions. If any one wants to
 “ be known for a brother, he will make some angu-
 “ lar sign, either with his hat, his handkerchief,
 “ his hands, or his feet. He will then hold out
 “ his hand to you, and apply his thumb to this first
 “ joint; you must then say, *Brother, what does this*
 “ *mean?* he will answer, *Brother, the word: give me*
 “ *the word:* then you say, *I will give you the first*
 “ *letter,* he will reply, *And do you give me the second:*
 “ he says *J*, you answer *A*, he adds *K*, you say *J*,
 “ and he finishes with *N*: then in embracing you
 “ he will divide this word in two, and he will say
 “ at your right ear *JA*, and at your left *KIN*,
 “ which being united form the mysterious word
 “ *JAKIN*, which you see inscribed upon this
 “ column.”

He then continued. “ Let us see what progress
 “ you have made — give me the sign — very
 “ well — do the angle gracefully — the touch not
 “ bad — the word — you’ll do. Now give them
 “ to the brother wardens, to the brother who has
 “ served master, to the brother speaker, to the
 “ treasurer, to the secretary, and to all the mem-
 “ bers of this lodge; then come to the altar, and
 “ receive fresh instructions.”

I went round, and kissed the brothers each three
 times, with all the grimace above described. I
 thought that upon my return to the altar, I
 was to be initiated into some important mystery,
 or at least that I should be acquainted with some-
 thing

thing not quite so trifling as what went before. The master perceiving my eager curiosity, hastened to encrease it. Said he, "We apprehend, dear brother, that the word JAKIN has come to the knowledge of the prophane by the perfidy or carelessness of some brother, and masonry being ever attentive to veil its profound mysteries from the prophane, has remedied this inconvenience by the ingenious invention of a watch-word, whereby our secret is doubly guarded. This word is TUBALKAIN, which we have adopted on account of the intimate connection there must be between us and the first Vulcan in the universe. We call it a watch-word, because we require its being uttered before that which was formerly used, namely, JAKIN. The prophane, surrounded with the clouds of darkness, will be ever ignorant of its excellence and use. But take care, dear brother, that we have not one day cause to repent having introduced you into this sacred retreat, where the light shines forth. Your weak reason does not yet comprehend what your eyes perceive: I shall give you the key to those mysteries which you see chalked out under your feet, when I confer upon you the second rank, which is that of fellow-craft. Content yourself a little with having this first step towards being initiated amongst us. Shut the apprentices lodge with three knocks."

He then addressed himself to the warden, to tell him to signify to the brothers, that the lodge should be shut up; the first warden gave this notice on the right, and his second communicated it to the left wing. The master gave three knocks, the two wardens repeated them, with the little mallets that hung at their waists. The master made the apprentice's sign, saying, "Brethren, the ap-

prentices

“prentices lodge is shut with striking three
“knocks,” which was successively repeated, and
according to the mystery of three upon the right
and left; then three knocks were given with the
hands, crying at the same time, Huzza! Huzza!
Huzza!

You now see me an apprentice, and highly flattered at being so. The brethren, who were no longer to order, had leave to mingle; every one paid me his compliments, or repeated the signs with me, to impress them stronger upon my memory, and train me to exercise. *You have seen nothing yet,* says one. *Was you frightened?* says another. *Your eyes begin to open, but we shall shew you a great deal more,* says a third. What will they shew? said I to myself. If their mysteries resemble those which I saw chalked out upon the ground, I do not think the value of my knowledge will be equal to those shining guineas I have paid for it.

THE RECEPTION OF A FELLOW CRAFT.

I returned again into the next room, with the same friend who conducted me; the master having taken his seat, gave a knock, crying, *Brothers to order.* The brothers receiving the informations from the two wardens, who were at the end towards the west, ranged themselves upon the two wings, towards the north and south: then the master having asked the first warden, if he was a mason, what was the first care of a mason, who answering to see the lodge well tyled; he continued his questions by asking *what is o'clock?* the brother having answered *past seven,* the master then said, “Since it is past seven it is time to begin our
“work: brother wardens, tell the brothers to assist
“me in the work I am going to begin; we are
“going to open the fellow craft’s lodge with three
“knocks.”

"knocks." This speech was communicated to the brothers by the wardens; three knocks were given, and in making the sign, he said, the fellow craft's lodge is open

My conductor gave three knocks to acquaint them he was there: the master being informed, the second warden appeared, asked what I wanted, carried the news, brought back an answer, gave me the sign, the word, and the touch of my first dignity of apprentice; and after this long ceremony, which he performed without laughing, he introduced me into the lodge, and put me into the hands of the first warden. *Which is the brother that you present me?* said the master. *He is,* replied the wardens, *an apprentice who wants to be admitted a fellow craft.* *Has he served his time,* said the master, *is his master contented with him?* As soon as the wardens had answered favourably for me, the master said, *let him travel, and present him to me by three steps.* I travelled then, a second time, but with more tranquillity and less dread: I was not afraid now of my head or my feet. The brothers remained quiet in their places, their right hands spread upon their hearts, whilst I kept mine upon my throat. They observed to me, that I went quite a different road from the first time, and that instead of going towards the east to seek for light, I travelled towards the west to spread it. This double satisfaction, joined to that of seeing all obstacles removed, highly flattered me. Being come to the west, I formed an angle with my feet, in order to approach the master with three steps. I was going to advance into a straight line, which would have been bad and prophane, so that I advanced with my right foot towards the south, drawing behind it my left; then I formed a like angle towards the north, and a third towards the east.

Here

Here I bent my right knee, in order to kneel, and having my right hand upon the Bible, I again swore, according to the form which the master dictated, as follows: "I promise under the same obligations to keep the secret of the fellow-craft among the apprentices, as I shall that of the apprentices with the prophane."

The grand oath is not usually repeated, probably on account of the terror that it inspires. This secret of the fellow-craft, which I was going to learn, highly excited my curiosity; and I imagined that the great knowledge I was to acquire was reserved for this moment.

They began by politely helping me up, and taking me to the side of the altar; they then drew the flap of my apron, which I was now entitled to wear outside, and fixed it to one of my waistcoat buttons; another mystery, which extends the rights of the craft, but which distinguishes them from the master.

"You are now no longer prophane, said the grand-master; our mysteries have begun to shine upon your eyes; you have already obtained the privilege to salute your brothers as an apprentice, and to give them the word: now receive that of fellow-craft, with the touch and sign. This sign, my dear brother, is given, in stretching your right hand along your thigh, and raising it perpendicularly to apply it to your heart, the thumb and fore-finger open, forming an angle; you then draw it horizontally across the stomach, and then drop it level, to form another angle, which is a mark we never lose sight of in our signs.

"To give the touch, you must open your right hand, as the apprentices do; but they apply the thumb to the first joint of the fore-finger: where-

“ as the fellow-craft applies it to the next, or middle-finger.”

“ When two brothers are in this posture, he to whom you want to make yourself known, asks what it means: you answer *the word*; and this word is not to be given without great precautions: too much care cannot be taken to conceal the grandeur of our mysteries. So that to advance with prudence and circumspection, you say, *Give me the first letter, and I will give you the second.* He says B, you reply O, he says A, and you Z; you then embrace him as a true brother, and in giving him these three fraternal embraces, he is to utter in a low voice, lest he should be overheard by any prophane, at the first embrace BO, at the second AZ, and at the third BOAZ.”

It may be easily imagined from the respect with which I am inspired for masonry, with what secret joy I found myself gradually enriching with such valuable knowledge. I made the tour of the temple, in order to inculcate by practice their instructions, and I received the embraces of all the brethren. Upon my return, the grand-master allowed the brothers to be seated; he then desired the brother-speaker to intimate to me the advantages of my situation, and the excellence of masonry. The speaker rose up with much gravity, coughed, spit, and then pronounced his harangue with great emphasis.

THE SPEAKER'S HARANGUE.

DEAR BROTHER,

THE fatal veil that blinded your eyes is now taken off, and the torch of truth begins to blaze to enlighten your steps. Formerly enveloped in a thick cloud, you lost yourself in the paths of the prophane, and the sun of justice did not beam forth upon you. But now the mask is dropt, the light

light appears, and our mysteries are disclosed to your astonished sight. See these respectable figures delineated with the pencil — these steps — the columns — this temple of the king of Israel, the wise Solomon — that temple so famous in history, destroyed by the Romans, and rebuilt by the brother-masons. Yes, my dear brother, it is to give a fresh lustre to this temple, which exists no where but in our hearts, that being assembled under the auspices of wisdom, we renovate in an agreeable fraternity the virtues of the golden age, and the age of Astræa. Armed with the rule and compass, we compass our actions, we measure our actions; the light which the prophane is in want of, is a torch that never leaves us; and this level, which we carry in our hands, teaches us to estimate men, to revere their humanity, and not to be dazzled with honors. Observe this sweet union, this cherished peace which reigns amongst us; it is the fruit of equality, which we establish in our temples; never does the poisonous breath of discord tarnish its brilliancy, or change its beauty. In what ever distant climate fate may conduct you, upon earth or water, you will find the mason support his lodge with all the pompous titles that appertain to it, admire virtue in his brethren, believe him his equal, because they are men, share their pains, participate their ills, lend a beneficent hand in time of want, concealing no impostures in the intricate mazes of a false heart, speaking ingenuously, and acting with candour, goodness, and affability seated on his brow; despising all affected disdain, the offspring of pride, that would mark out distinctions amongst mankind; ready to forgive injuries without offering any; cherishing goodness, and detesting nought but vice; simple in his manners, easy in his behaviour,

haviour, affable in society, a faithful subject, a constant friend; knowing how to temper the austerity of wisdom with chaste voluptuousness, his heart being ever open to taste innocent and allowable pleasures, with his brethren.

“ These are the out-lines of a free-mason’s picture; the character with which you have just been invested intitles you to his virtues; practise them throughout the whole universe, of which you become a citizen. You are a brother, enjoy with us the happy advantages of being so.”

This is nearly the discourse usually made by the speakers of lodges. Nothing true, much tinsel, and no solidity: the master gave three knocks with his hands; the brothers did the same, and the modest orator, covered with glory, resumed his place. Another brother now appeared, holding a naked sword in his hand, who is called the brother-demonstrator. The master had appointed him to acquaint me with the meaning of the hieroglyphics which I saw, and which I did not comprehend. This man, who knows how to unfold mysteries, and level them to any human understanding, placed his feet in the form of an angle, made a bow, and then began as follows:

EXPLANATION of the PICTURE.

DEAR BROTHER,

YOU are here in a respectable lodge, or rather in the temple of Solomon itself. Cast your eyes upon this picture (Plate I.) and attend to me, while I explain to you these mysteries. This stair-case, made in the form of a vice, conducts to Solomon’s temple. You go up in a circular manner by 3, 5, and 7: it was this that you went up by three steps, before you was presented to the master.

“ These little speckled lozenges, which should be diversified by colours, form the Mosaic pavement: these two columns, placed at the entrance of the temple, are those at the foot of which the craft and apprentices assembled at night to receive their wages. As they were very numerous, it was necessary to give them different words to avoid confusion. The apprentices repaired to the northern side toward the column *Jakin*: the master came, gave them the sign, the touch, and the word, then distributed the wages to the apprentices, and returned. The fellow-craft performed the same ceremony towards the south, to obtain the price of their labour. Observe the initial letters J. B. which signify *Jakin* and *Boaz*, engraved upon these columns. Each of these pillars was eight cubits high, twelve in circumference, and four fingers thick.

“ Upon the capital of these columns at the eastern point, the words WISDOM, STRENGTH, and BEAUTY are inscribed. That is to say, it is necessary to have *wisdom* to invent, *strength* to support, and *beauty* to ornament. *Solomon*, in the construction of his temple, did not lose sight of these three points; and they form the basis upon which our lodges are founded.

“ As soon as your eyes were opened, by the veil that covered them being taken off, you perceived three great lights: the first is the Sun, the second the Moon, and the third our most venerable Master; whom you see seated upon that respectable chair to enlighten the lodge. Besides these two torches of day and night, you observe another in the center, issuing flames, this is what we call the blazing star which goes before us, like that column of fire which shone to guide the people in the desert. The letter G inscribed upon it signifies *God*.

“ Another

“ Another interpretation is given to it; which we render by the words, *Glory, Grandeur, and Geometry*. *Glory* is to God, *Grandeur* to the master, of the lodge, and *Geometry*, which is ranked as the fifth science, for all the brothers.

“ There are but three windows in the temple, one towards the east, the second towards the west, and the other to the south: there is none towards the north; as the sun does not extend his rays to that quarter.

“ You observe here several jewels: there are six; viz. three moveable, and three immoveable. The first is the rule worn by the master; the level, which hangs to the senior warden's neck, and the plumb line, worn by the junior warden.

“ We consider the other three jewels to be, the floor to be chalked out, which belongs to the masters: the cubical pointed stone, whereon the craft sharpen their tools, and the rough stone for the apprentices.

“ Observe round the picture these triangular figures, alternately full and empty; they represent the indented tuft, which covered the extremities of the temple: add to this the Mosaic pavement, and the flaming torch, and you unite the three ornaments which we employ in our lodges.

“ I wish I were allowed to conduct you into the interior parts of the sanctuary; but you are only a fellow-craft, and here your knowledge must be limited.”

So much for my twelve guineas: a very interesting observation was added, which was that the lodge was covered over with a celestial canopy of azure colour, interspersed with golden stars, to intimate that a true mason may freely carry his observations up to the heavens, when once he has thrown off the passions of the prophane.

The master subjoined to the valuable instructions I had just received, the apprentice and fellow-craft's catechism, which he made all the brothers repeat by interrogatories. But as I intend to add the questions which relate to the reception of a master, I shall not yet introduce it, in order to bring into one point of view, without interruption, these wonderful *arcana*.

The catechism being finished, the master rose, and left his place, which was immediately filled by a brother, who had passed master, because it should never remain vacant; he then approached me, made the fellow-craft's sign, and held out his hand to me, his thumb being properly disposed. "This, my dear brother, said he, is to teach you the watch-word; we have fixed upon the word *Shibboleth* for the fellow-craft, and you have a right to exact it from every one who takes upon himself the title of brother; and you may, by means of what we have been teaching you, have the doors of every apprentice's and fellow-crafts lodge opened to you, in order to work as such."

After being arrived at this fresh point of perfection which is conferred upon the freedom of all the masons companies in the world, this worthy master resumed the chair; called to order, that is, that every brother should put his hand to his heart, and ask the brothers if any thing had been omitted. "Speak, my brethren, said he, you are equally interested with myself; the common advantage and general good of the whole order are in question." None having replied, the master said, "As we have not sinned in any thing, let us congratulate each other, my brethren, upon having worked so well to-day. Brother warden, What is it o'clock?" He answered, "Most venerable sir, it is full midnight."

"As

“ As it is full midnight, said the master, it is
 “ time to finish our work : Brother, inform the
 “ officers, masters, fellow-crafts, and apprentices
 “ of this lodge, that we are going to shut the
 “ apprentices and fellow-crafts lodge, with three
 “ knocks.”

The custom is to communicate this speech of the master to the brethren upon both wings : though they heard it very distinctly as being present, the mystic rules exact the repetition to keep up the majesty of the lodges. As soon as it was declared by the wardens, the master gave three knocks with his wooden mallet, the wardens did the same, which is done by going over the two first hastily, to give the last with deliberation and gravity : the master made the apprentice's sign, and letting his hand drop upon his heart, after having drawn it along his throat, and concluded with these words. “ Bro-
 “ ther warden, acquaint our brothers that the ap-
 “ prentices and fellow-crafts lodge is shut up with
 “ three knocks.”

It was necessary to hear the repetition of the two echoes, which began to be tedious and very irksome, by reason of the length of the ceremony ; but I had my ears very agreeably tickled with the civil expressions which our worthy master subjoined, “ Let us congratulate ourselves, my
 “ brethren, upon the acquisition we have made of
 “ so amiable a brother :” at that instant, every one gave three knocks with his hand, and cried out lustily, huzza, huzza, huzza. I joined with them, though I could not help laughing, at the bottom of my heart, to think what fools we all were.

A torrent of compliments succeeded : the brothers now freely intermixed, and were very solicitous for their suppers, their appetites being very
 keen

keen after so much labour. The two brother waiters effaced all the marks that had been made with a wet cloth, taking great care that not the least vestige of chalk should remain, that the prophane might not thereby gain any insight into our mysteries. It was with regret that I saw so ingenious a piece of drawing entirely defaced: but the table, which was elegantly served, at my expence, now attracted all our attention. Before we took our seats, a brother taking up a bottle, asked me, "What I called it? A bottle, I answered. You are wrong, said he, this is called a barrel. And this, said he, taking up a glass, What do you call this; a tumbler, or drinking-glass, said I: Not at all, said he, this is a cannon, and perhaps you do not know, that we call wine red powder, and water white powder; and every brother has a barrel of red powder before him, and charges his own cannon."

THE TABLE-LODGE.

SUPPER being ended, every one took a seat without ceremony; though the same disposition as in the lodge was nearly observed. As the table was in the form of a long-square, the four cardinal points were easily distinguished: that is to say, the east where the master presided; the west, where the wardens were to catch his orders; the south and north, where the craft worked as well as the masters. The repast was elegant, nothing was wanting but sobriety. The same liberty was given us as to the prophane, with respect to talking and eating. By that time we had drank our bottle a-piece, the conversation began to be very gay, when all of a sudden, the master giving a knock, cried out, "Brother warden, to order." He and his deputy distributed this command on each side, "Brothers, to order."

E

This

This knock immediately produced silence, and our attention was attracted by this advertisement. The master asked his brother warden, if he was a mason; if the lodge was tiled from whence he came, what he brought, and what was o'clock? In a word, he opened the lodge.

It would be sinning against the rules, to pass over any of the ceremonies of the table lodges, of reception, or business: I have omitted them to avoid prolixity; the catechism, of which I shall give a correct transcript, contains, together with the questions, the manner of opening and shutting the lodges. Though my brother masons may have the patience to repeat ten or a dozen times the same thing, I must have more respect for the reader, than to tire him with such tedious repetitions.

As our venerable master had my instruction greatly at heart, he interrogated the brothers, that I might learn by their answers. I must ingenuously acknowledge, I was extremely surprized to hear reasonable people giving serious and grave answers to such childish questions. I, at first, imagined every one was at liberty to make what answers he pleased; but as the learned brothers laughed at those who were embarrassed in their replies, I soon found out that there was a form, written or received by verbal tradition. These interrogations were concluded by an order for the brothers to charge, and form a line with their cannon. Every one laid hold of the barrel of red powder, and charged accordingly. Brother, said the master, Are the cannons charged? and he answering they were all, the master rose from his chair; we rose up with him, having a napkin upon our arm, and the apron before us. "Brothers, said the master, it is to have the pleasure and advantage of drinking the health of
lord

“ lord grand master of all the lodges
 “ in England, with all the honours of masonry,
 “ by three times three—to order—put your right
 “ hand to your arms—present—fire—well fired,
 “ very well fired, brother.”

The cannon being discharged, it was kept applied to the lips, while we were looking at the master, and he said—*Have your eye on him who commands the exercise—present your arms—one—two—three.* The arms were presented in describing three angles, of which the stomach was the basis; the lateral lines rise from the two points of the shoulders, and incline towards a junction at the summit, which corresponds with the middle of the stomach. Then the master added, lower your arms—one—two—three—then all the cannon were brought at once upon the table at one strong stroke pretty smartly: we then clapped our hands, nine times, by three and three, in pressing the middle finger against the thumb, and huzzaed three times, pretty vociferously.

The room, as well as the adjacent apartments, re-echoed with these joyful outcries. We then fired for every one of the royal family; for the masters of all lodges; for our own; for the brother visitors; for myself, as a newly created brother; and concluded with the masons wives. These general firings no way diminished those for the particular emolument of the brethren; for the more one drinks, the more one would drink.

This is the only vice, I believe, that the masons have retained from the prophane; or at least the greatest, which the depravity of human nature has introduced into our lodges. The sumptuousness of the table brings on intemperance, and the variety of wines often engenders a confusion of languages. The master's mallet strikes *to order*, but his voice cannot be heard through the in-

cessant clamour; reason is obscured in the very center of light itself.

This blemish, which, at first sight, seems to tarnish the virtues of masonry, serves only as a foil to its brilliancy. This is the shade that gives relief to the colouring of a picture. The profane, in this condition, would give into the most unpardonable excesses; but a mason always preserves a certain reserve, which springs from the fountain of virtue wherewith masonry inspires him.

I must do justice to all the lodges in which I have been, as well in France as England, and own that I never heard the least indecency of expression, which bordered upon libertinism. If a brother should make a slip this way, he would be punished by being fined, according to the nature of the fault: that is to say, he must either pay a shilling, half a crown, or a crown, more or less; and this money is faithfully distributed to the poor.

A brother has a right to impeach another when he hears him stray beyond the limits of his duty; the master pronounces sentence, and the culprit begins by doing penance: if his sentence is a pecuniary mulct, he says, "Brethren, I forfeit this sum for a fault committed." If he is condemned to swallow a certain number of glasses of water, he fills them himself, and says, "Brethren, I fire this cannon of white powder for a fault committed."

If he has any remonstrances to make, he addresses himself to the junior warden to ask leave to speak, and when his petition is granted by the master, he makes his apology to the whole lodge: but he must take care to make use of no false arguments, or express any acrimony against any brother, to justify himself.

Faults committed without the lodge are also cognizable at this tribunal. Misunderstandings are rectified, and disputes amicably decided. If it be an intricate affair, some brothers are appointed to examine into the merits of it with deliberation and attention; and they always decide with candour and impartiality. These last cases are usually reserved for the apparatus lodge.

After having made several discharges of artillery, we began to think of closing the lodge: we had passed our time in a melancholy manner enough ever since it had been opened, because we were denied that liberty of conversation, which so agreeably finishes a repast. We looked at one another without saying a word; Morpheus began to extend his influence; and, to own the truth, we made a very foolish appearance.

Our master, at length, ordered the last firing, for the prosperity of all our brothers; we discharged our pieces in the best manner it was possible, and when we resumed our places, we were acquainted with the day of our next meeting; then the senior warden was asked the hour, who answered it was full midnight; then said the master, as it is full midnight, it is time to finish our work; inform our brothers, that the apprentices and fellow-crafts lodge is going to be closed with three knocks. We were compelled to hear the tedious repetition of these words. The master gave three knocks; the wardens gave also three knocks with their hammers: the master then gave the apprentices and fellow-crafts sign, in saying that the apprentices and fellow crafts lodge was closed with three knocks: the wardens made the signs, and repeated the same, after which we roared out, Huzza! Huzza! Huzza!

This

This is an exact recital of the ceremony of my being received a free mason; and the same is practised in all the lodges of the world.

I imagine the reader is not very curious to know what I thought of my day's work upon my return home, and being alone. However, I must inform him, there were two things I very much regretted, the loss of my time, and the loss of my money. I had sacrificed both, and I considered this action as one of those fooleries, that a man may be guilty of once in his life, I could not help looking upon masonry with the highest contempt, now I was acquainted with it. Nevertheless, the excellent morals, which I had heard so much preached up, had made some impression upon me, and I was desirous of seeing it put in practice.

A young mason's acquaintance soon increase; "So many brothers, so many friends," say they. This may be true in some respects, that is to say, where the money or good wine is in the case. I had perpetual visits paid me by my brother masons. I believe a mason would sooner do a good office to a brother than any other; but then it must not cost him much: the fraternity extend their friendship as far as the purse-strings: here it expires, without their having the power to open them.

All are masons in the lodge: all are prophane out of it. He that was your brother round the picture, or the table, looks upon you disdainfully in the street, if you are not upon a level with him in point of fortune; and if he should touch his hat to you, it is with the utmost concern, lest the prophane should observe him. These scruples were utterly unknown at the first institution of the order, when this false delicacy never drew the line of distinction between the brotherhood.

Masonry

Masonry owed the progress it made to the practice of virtues, which it enforced, and to the equality of conditions, which it restored; and by the same reason, its decline and the discredit which it is at present held in, is entirely owing to those innovations.

The brother-craft usually work three months before they are received masters. This period is allowed them to gain instruction, and make trial of their skill. Great care is taken to increase their solicitude, and excite their desire to be admitted masters; which, say they, "contains the key of all that they have seen, and is the secret of secrets."

Mr. Cowen, who had *unprophanized* me, was desirous of compleating the work, and conferring upon me the character of a mason in its greatest amplitude, by introducing me to the third and last degree. I had conceived a distaste to this accomplishment; he, nevertheless, had the address and skill to prevail upon my weakness to part with four more guineas for this new reception.

I accordingly repaired to the destined spot; and when the brethren had *charcoalized*, according to their fancy and caprice, *Adoniram's tomb* and the *branch of Acacia*, they told me to prepare.

THE RECEPTION of a MASTER.

THE master's lodge opens with the same ceremonies as that of the apprentices and fellow-crafts, with this difference, that *nine* knocks are given instead of *three*. The president is, upon this occasion, called *most respectable*, and the name of *venerable* devolves to the wardens and masters.

The receiver puts on his habit, that is to say, his apron and gloves: he keeps, however, his money and other metals, because, as a mason, he ought

to

to make good use of them. Neither the knee, nor the breast is laid bare; nor are the eyes blindfolded, as he is supposed already to have seen the light. The lodge being opened, the venerable deputy being sent by the most respectable master, I was by him allowed to be admitted, he being previously informed, "Whether I had worked well," "and whether my master was contented with me," and having also given the signs, words, and touches, belonging to the apprentice as well as to the fellow-craft.

I underwent this examination, and acquitted myself with honour: whereupon the junior warden took me by the hand, and conducted me in.

At the first step I took, I was terrified at the sight of two naked swords, which brother-terrible held in his hands, one with the point upwards, and the other with the point downwards.

The warden laid hold of the sword which brother-terrible held in his right hand, and rested the point against my stomach, in bidding me support the blade with my arm.

In this attitude, I went nine times round the lodge, the warden holding my right arm with one hand, and the sword in the other. My face was turned towards the wall, the brethren kept a profound silence, which was broke in upon, only to inform me, to salute the *most respectable master*, in passing before the altar.

When I came to the west, after nine mysterious rounds, the two venerable wardens gave nine knocks with their mallets, one deputy saying to the other, that I was a brother fellow-craft, who desired to be admitted to the degree of master. He accordingly carried the message to the most respectable master, who seemed to shudder at the name of fellow-craft, "Is he not, said he, one of those wretches, who have steeped their hands in the
" blood

“ blood of our most respectable master, Adoniram?”

I was then examined from head to foot, and they seriously said, “ I had some resemblance of them, but that I was not however one.”

I should have burst into a fit of laughter at this reply, if I had not observed a brother extended at full length like a corpse, his face covered over with a linen cloth, sprinkled with some drops of blood, and, as I apprehended, I was going to be served in the same manner, I imagined they would be revenged of my indecent risibility.

The respectable master ordered me to have my feet placed upon an angle chalked out at the foot of the picture, and that I should be presented to him at three steps.

I now learnt a new march ; I took three steps zig-zag fashion like a fellow-craft, with this difference, that I placed my feet out of the picture, by way of respect ; and I was directed how to draw the second to the first, and keep it suspended, or at least only put the point of the toe to the ground, to avoid rubbing out the marks of the charcoal.

I went down upon one knee before the altar, to take a fresh oath, and I repeated that horrible oath, the remembrance of which still shocks my memory. When I had thus bound myself by these promises, the most respectable master raised me up with his hand, and whilst I was between the two wardens, he spoke this discourse to me.

DEAR BROTHER,

“ **Y**OU are unacquainted with the cause of our meeting. We are convened here to commemorate the memory of Adoniram our father, to whom Solomon the Wise had formerly intrusted the care of the temple which he constructed;

structed. Adoniram, being acquainted with the work, had a great number of workmen under him, whose wages were not alike. In order to avoid paying an apprentice the price of a fellow-craft, or a fellow-craft that of a master, he paid the apprentices at the column *Jakin*, towards the north, and the brother-craft at the column *Boaz*, towards the south, and the masters in the middle chamber.

“ The thirst of gain excited three wretched fellow-craft, to resolve either to get the master’s word from the mouth of Adoniram, or to let him perish under their hands. They posted themselves at three different gates of the temple, each armed with a club to execute their design. Adoniram, who did not suspect the treachery of his brothers, entered without fear into the temple, and when he was upon the point of going out towards the west, he met with one of these assassins, who asked of him, with threats, the master’s word. Adoniram replied, that he had not received it in that manner; upon this refusal, the fellow-craft struck him with the weapon he had in his hand; (*at this place the warden laid his mallet upon my head, and the most respectable master continued*) Adoniram, though he had received the blow, gained the south-door, where he found another murderer, who gave him a second blow (*at this word I received one from the senior warden*) which brought him to the ground: he had, however, strength enough left to escape from them, and run towards the east, to avoid the danger which threatened him; but the third assassin appeared with his club, and gave him such a violent blow upon his head” - - -

In uttering these words, the most respectable master raised his voice, and lifted up his mallet, as if he designed to knock me down; I thought he was going seriously about it, and I drew back; but the two wardens who held me by the shoulders,

shoulders, stretched me at full length upon the floor, and another instantly threw a linen cloth over my face: my left hand was stretched out upon my side, my right hand, which covered my heart as the fellow-crafts sign, was wrapped up in my apron, and my right foot placed upon my left knee, to form an angle.

You are to remain in this posture till such time as the word is found. The most respectable master says, *Brothers, the master has lost his word, let us travel to find it.* They took three tours round the defunct (who was all this while laughing under the handkerchief;) then the most respectable master struck the altar, and said, "Brethren, the first word which is spoken amongst us, shall be that which we will take for the master's word."

Every one now kept a profound silence, and all the brethren came round me in the form of a circle. The most respectable master got in the middle, took off my apron, laid hold of my fore and middle fingers, without saying any thing; he then went to the others, who formed a chain by being arm in arm, and said to the warden in his ear, MAC-BENAC. The warden repeated it to his neighbour, and he to the next, till it went successively round; so that it returned to the most respectable master by the junior warden. He then approached me, took hold of my fist, placed his left hand upon my shoulder, his right knee upon my left, and raised me up, saying, MAC-BENAC.

The ceremony being finished, he then continued his history with as much solemnity as if he had related nothing but matters of fact. "Adoniram having expired with the blows these assassins gave him at the east door, the villains thought of nothing now but to conceal their

“ crime from the eyes of men, to escape the
 “ vengeance that threatened them. They hastily
 “ buried the body of our unfortunate father, till
 “ such time as they could conveniently carry it
 “ elsewhere, and they planted over it a branch
 “ of acacia, that they might know it again. In
 “ the mean while, Solomon finding Adoniram mis-
 “ sing in the temple, exerted his utmost efforts
 “ to find out a man who was so useful to him.
 “ At the end of seven days, he sent out nine ma-
 “ sters, who separated into three divisions, and set
 “ forward from the three points, East, West, and
 “ South, to make the most regular search.

“ They were already wearied in this fruitless
 “ pursuit, when one of them laying hold of a
 “ branch of acacia to help him to set down, he
 “ was surprized to find that it remained in his
 “ hand, and that the earth wherein it had been
 “ planted had been newly dug. He suspected that
 “ our respectable master might be buried there,
 “ after he was murdered. His brothers, to whom
 “ he communicated this suspicion, resolved that
 “ moment to be satisfied, and to dig up Ado-
 “ niram, if there, to deposit him in a place more
 “ worthy of him.

“ They began to remove the earth that co-
 “ vered him ; but they were under apprehensions,
 “ that the unfortunate situation Adoniram might
 “ have been in, might have forced him to reveal
 “ the master’s word : they deliberated what to do
 “ in so critical a situation, and they unanimously
 “ agreed to change it, in adopting that which
 “ they uttered at the first sight of Adoniram. The
 “ appearance of his dead corpse struck them
 “ with horror ; they receded in terror, and their
 “ hands which they had extended in form of an
 “ angle to the top of their foreheads, dropt upon
 “ their stomach by natural impulse. The masters
 adopted

“ adopted the sign from that time, which is only
 “ given in the lodge.

“ One of the masters approached to raise Ado-
 “ niram, took hold of his hand, and the two
 “ first sticking together by putrefaction, he in-
 “ formed his brethren in making use of the
 “ Hebrew word MACBENAC, that is to say,
 “ *the flesh came from the bone*. As this was the
 “ first word which they uttered, it was eagerly
 “ adopted for the master's word, in the place of
 “ JEHOVAH, which till then was used.

“ Solomon ordered magnificent obsequies to be
 “ paid to the illustrious master deceased, whose
 “ loss occasioned so great a vacancy in the temple :
 “ he was accordingly buried with great funeral
 “ pomp, and all the honours ; upon his tomb-
 “ stone was engraved the ancient word, crowned
 “ with two branches of acacia.”

The master's sign, word, and touch, are sacred things for a mason : he should act with circumspection, when he is asked to give them, and lay it down as a fixed rule never to give them, but in a real and complete lodge.

The apprentice puts his hand to his throat, the fellow-craft to his heart, and the master raises it to his head, his thumb being applied to his forehead, to let it afterwards drop to his stomach.

If he is required to give the touch, he presents his right hand open, puts it into his brother's, and advancing his fingers beyond the palm of his hand, in order to bend them and squeeze the foot : this is called the *gripe*.

To give the word, you place your right knee against his left, pass your left arm over each of his shoulders, and pronounce in a soft tone in his right ear MAC, and in his left BENAC.

Let us see, now, says the most respectable master, whether you remember perfectly the three
 I things

things which compose the essence of masonry : make the tour of the lodge, and give your brothers the master's salute.

I accordingly went round, and I had the pleasure of making all my brothers throw themselves into ridiculous attitudes, by raising their hands extended like an angle, then dropping it, then retiring a step, griping my fist, in bending their fingers, pushing forward their knees, passing their hands over my shoulders, and softly whispering to me, MAC and BENAC.

After this round, the master undid the flap of my apron, which was fastened to one of my waistcoat-buttons; and told me, that in quality of master, I was at liberty to let it fall down: this extension of my prerogatives could not fail of gratifying my vanity. He then continued I have recommended it to you, dear brother, to be particularly careful not to display any where but in the lodge, the distinguishing character of a master. Nevertheless, if a brother should press you in a prophane place, you must answer him with these words, *the acacia is known to me*; and, in case, he insists upon it, you may give him the touch, but with precaution, in adding the watch word *Giblim*, without pronouncing the other. Our brother speaker will instruct you as to the rest.

A DISCOURSE from the BROTHER SPEAKER in the MASTER'S LODGE.

DEAR BROTHER,

YOU have hitherto been only in the isle of the temple; you may now go forward as far as the sanctuary; the veil which covered it is drawn aside, that you may view it. Cast your eyes over this picture drawn by the hands of the artist: it is the representation of the tomb which
the

the wisest of monarchs erected over the respectable master, whose memory we celebrate. The tears which surround it, express the grief with which our hearts are penetrated, the branches recall to our memory the villainy of those fellow-craft who steeped their hands in his blood, and this death makes us remember the tribute which we must pay to nature.

You observe a Hebrew name, the signification of which you should be acquainted with; it was formerly consecrated for the master of the ancient lodge, but by reason of our ignorance of what passed at the tragical end of Adoniram, the brethren were not allowed to use it after his death; and we rather chose to bury it with him, than to expose ourselves to the risque of using a word, which the profane were acquainted with. These initial letters inscribed upon the head of the tomb, intimate the words your most respectable masters have adopted, your ears have heard it, and my tongue fears to profane it by the repetition.

You know, dear brother, and use must have taught it you, that the privilege of a mason is to circumscribe the passions, and to manacle vice. His empire extends over virtue to make his mate faithful, and to make it as a compass whereby to guide his actions. The profane, whose eyes are dazzled by the rays of light which we expand, suspects that pleasure only is our object; alas! we forgive his error on account of his blindness: our innocence is a flattering testimony that sufficiently satisfies our hearts: and the grandeur of our works sufficiently avenges his atrocious calumnies. *Dixit.*

After repeating this speech, the solemn orator resumed his place.

He received general applause by the clapping of hands, and nine knocks, three by three. The most

most respectable master, who had given the brothers leave to be seated to listen to the panegyrist of the virtues which are possessed, or which ought to be possessed by free-masons, told them, that they could not exert themselves too much with respect to the mysteries of the order; and that the better to inculcate them and instruct me, he begged to ask them the usual questions, instead of reserving them for the table-lodge.

As I intend giving a complete catechism in this place, I shall range all the questions in order, that they may appear in one point of view, together with the manner of opening and closing the lodge. As some of the answers are erroneous, I shall rectify them by notes at the bottom of the page; and, with respect to their precise meaning, I shall leave the masons and the prophane to give them just what construction they please.

THE FREE-MASONS' CATECHISM.

WHEN the free-masons assemble to hold a lodge of business, the master opens it in the following manner. He gives a knock upon the table with his mallet, saying, "Brothers, to order." The two tylers knock, and say the same, "Brothers, to order." The grand master then asks the following questions.

Master. Brother warden, are you a mason?

Warden. Yes, most venerable master, my brother and fellow-craft know me to be such.

M. What is the first care of a mason?

W. To see that the lodge is well tyled.

M. See, dear brother, if the lodge is well tyled*.

* The warden rises up, goes to the doors and windows, and tries the screws.

W. See

W. Yes, most venerable, it is well tyled.

M. Whence came you?

W. From the lodge of St John.

M. What news do you you bring?

W. A gracious reception to all the brothers and fellow-craft of this lodge.

M. Do you bring nothing else?

W. The grand master salutes you, by three times three.

M. What is it o'clock?

W. It is past seven.

M. Since it is past seven, dear brother, it is time to begin to work; acquaint the brothers, officers, masters, apprentices, and fellow-craft of this lodge, that we are going to open the apprentices lodge with three knocks*: *here three knocks are given, and the signs; and then the master continues, Brethren, the apprentices and fellow-crafts lodge is opened with three knocks—*Brother warden, why did you become a mason?

W. Because I was in darkness, and I wanted to see the light.

M. How old are you?

W. Five years and a half†.

M. Where was you received master?

W. In a regular and complete lodge.

M. What is necessary to make a lodge regular and perfect?

W. Three compose a lodge, five make it regular, and seven perfect.

M. Which are they?

* Or, if it is a master's lodge, they do not mention the fellow-craft, and instead of three knocks, they say three times three.

† The brothers who are not masters are always under seven years old, because they reckon their age from the time of their reception. These five years and half are also to signify innocence and candour.

W. The master, two wardens, two fellow-craft, and two apprentices.

M. In what lodge was you received?

W. In St. John's.

M. Why are our lodges dedicated to St. John?

W. Because the brother masons who united to conquer the Holy Land, chose that saint for their patron*.

M. Where is your lodge situated?

W. Upon an inaccessible mountain to the prophane; where no cock ever crowed, lion roared, or woman chattered; or in a deep valley†.

M. What is the name of this deep valley?

W. It is the valley of Josaphat, situated in the Holy Land.

M. How did you find out this lodge?

W. By the help of an apprentice, who shewed me the way.

M. Who was this apprentice?

W. A sincere friend, whom I afterwards acknowledged for a brother.

M. How was you admitted?

W. By three loud knocks.

M. What do these three knocks signify?

W. Three words of the evangelist: ask, and you shall have; seek, and you shall find; knock, and it shall be opened.

M. What did these three knocks produce?

W. The junior warden.

M. What did he with you?

W. He made me travel three times round the lodge.

M. How do the apprentices travel?

* The answer should be, to point out to masons, that they should live with the spirit of peace, in teaching them that they are united under the auspices of him who preached nothing but concord and fraternal love.

† This deep valley, and this inaccessible mountain, signify the tranquillity that reigns in the lodges.

W. From west to east.

M. Why?

W. To seek the light.

M. In what posture was you?

W. Neither naked nor dressed, but in a decent posture*.

M. Who ordered you to do this?

W. The friend who presented me.

M. Had you any metal about you?

W. No, most venerable master, my eyes were blinded, my left breast bare, my right knee naked, a slipper upon my left foot, and I was dispossessed of all kinds of metal.

M. Why had you none about you?

W. Because Hiram, king of Tire, sent Solomon the cedar trees of Liba ready cut; and there was no noise of mallets heard in the construction of the temple†.

M. Where did the junior warden place you after this journey?

W. He placed me in the hands of the tyler himself.

M. What did he with you?

W. He placed me at the bottom of the steps of the temple, and light was shewed unto me.

M. What did you observe in the lodge?

W. Nothing that the human understanding can comprehend.

M. Did you not perceive some light?

W. Yes, most venerable master, I saw three lights.

* That is to say, half-dressed and half-naked, without any thing appearing contrary to decency.

† To understand this answer requires the penetration of a mason. What connexion is there between the gold they squeeze from you at your reception, and the workmen's mallets in the temple? It would be more reasonable to say, I was dispossessed of all kinds of metal, to testify a generous contempt for it, which arises upon seeing the light.

M. Which were they?

W. The sun, the moon, and the venerable master of the lodge.

M. How was the master dressed?

W. In gold and azure*.

M. Which side of the temple did you enter at?

W. On the west side by the stair-case, in the shape of a vice, which you go up by three, five, and seven.

M. Where was you after this?

W. I placed my feet in the form of an angle, and I was presented to the master by three steps.

M. What did the master do with you?

W. Considering the sincere desire I had to be received, he made me take the obligatory oaths of masonry.

M. Give me the apprentice's word?

W. Tell me the first letter, and I will tell you the second,

M. J.

W. A.

M. K.

W. I.

M. N.

W. JAKIN.

M. Why is this word made use of?

W. To teach me that I was to receive my wages as an apprentice at the column *Jakin*, which was situated towards the north, at the entrance of the temple.

M. Make the signs of an apprentice (*here the brother rises and makes them.*) Give the touch to

* This is a curious turn: it alludes to the brass compass being yellow, and the two steel points, which, upon being taken out of the fire, appear blue. It must be acknowledged, this is, however, mighty interesting. Others reply, that the master is dressed in yellow with blue stockings. The first answer is much the noblest.

the junior wardens, (*which he does*) Is it right, brother junior warden?

W. Yes, most venerable master, it is right.

M. What does the apprentice's sign signify?

W. It signifies, that we consent to have our throats cut rather than reveal the mason's secret, and that of masonry.

M. Are you a fellow-craft?

W. Yes, most venerable master, my brothers and fellow-craft acknowledged me for such.

M. Give me the fellow-craft's word.

W. Give me the first letter, and I will give you the second,

M. B.

W. O.

M. A.

W. Z.

M. BOAZ. How do you give the sign of the fellow-craft.

W. By applying the right hand opened in the form of an angle to my heart.

M. Why do you apply it there?

W. To shew that we hide the mason's secret and that of masonry in our hearts.

M. Give the touch to your brother junior warden, (*which is done accordingly*) Brother, is it right?

W. Yes, most venerable master, it is right.

M. Why did you get to be received a fellow-craft?

W. On account of the letter G, which is inclosed in a great light*.

M. What does this letter G signify?

W. Three things, glory, grandeur, and geometry, or the fifth science.—Glory for God, grandeur for the master of the lodge, and geometry for the brothers.

* The flaming torch.

M. Does

M. Does it signify nothing else?

W. Something greater than you, most venerable master.

M. Ah! what can be greater than me, who am master of a regular and perfect lodge?

W. It means God himself.

M. Where did you receive the fellow-craft's wages?

W. At the column BOAZ, which is on the south side of the entrance of the temple.

M. Of what height were these two columns?

W. Feet, inches, and cubits, without number.

M. What circumference are they of?

W. Twelve cubits.

M. And what thickness?

W. Four fingers*.

M. What is your lodge built upon?

W. Upon three columns, which signify Wisdom, Strength, and Beauty.

M. What do these words imply?

W. Wisdom is to invent, strength to support, and beauty to ornament.

M. What form is your lodge of?

W. A long square.

M. What is its length?

W. From east to west.

M. And what breadth is it?

W. From north to south.

M. What is its depth?

W. From the surface to the center of the earth?

M. How do the brothers place themselves in the lodge?

W. The venerable master is on the east side, the two wardens on the west, the masters on the south,

* Never were the enigmas of the Sphinx more perplexed than this answer. The circumference should be three times its diameter; but, according to this account, it is more than a hundred times.

the

the fellow-craft in every part of the lodge, and the apprentices upon the north.

M. Why is the master placed towards the east?

W. Because as the sun appears in the east to begin his daily career, so the venerable master should be towards the east, to open the lodge, and order the works.

M. Why are the wardens on the west?

W. Because as the sun terminates his career in the west, so the wardens should be there placed, to pay the workmen their wages, and shut up the lodge.

M. Why are the fellow-craft dispersed all over the lodge, and the masters towards the south?

W. This is to strengthen the lodge.

M. Why are the apprentices placed on the north?

W. This is to receive the brothers who present themselves, and that they may learn to work by looking on.

M. Have you got any ornaments in your lodge?

W. Yes, most venerable master, we have three.

M. Name them.

W. The Mosaic pavement, the indented tuft, and the flaming star.

M. What use are they applied to?

W. The Mosaic pavement ornamented the inside of the temple, the indented tuft covered its extremities, and the flaming star enlightened the chamber in the middle.

M. Were there any windows in the lodge?

W. Yes, most venerable master, there were three.

M. Where were they situated?

W. East, west, and south.

M. Why were there none upon the north?

W. Because the rays of the sun extend but feebly to that quarter.

M. Have you got any jewels in the lodge?

W. Yes,

W. Yes, most venerable master, we have two different sorts; the one moveable, and the other immoveable.

M. Which are the moveable jewels?

W. The rule, worn by the master; the level, which the senior warden wears at his neck; and the plumb line, which the junior warden wears.

M. What do you mean by the immoveable jewels?

W. I understand by them the board which the masters draw their designs upon, the cubical pointed stone upon which the brother-craft wet their tools, and the rough stone used by the apprentices.

M. What is your lodge covered with?

W. An azure blue canopy, interspersed with golden stars.

M. How old are you?

W. Upwards of seven years old.

M. You are a master then?

W. Make trial whether I am or not.

M. How must I know you are a master?

W. By my signs, words, and touches.

M. Give me the master's word.

W. I have lost it with you, most venerable master; but the acacia is known to me.

M. Give me the first point of your entrance?

W. Give me the first, and I will give you the second.

M. I hold.

W. I hide.

M. What do you hide?

W. The secret of the masons and masonry.

M. Where do you hide it?

W. In a box which is only opened with ivory keys, that is to say my heart.

M. Who did you meet with, when you offered yourself to be received master?

W. A terrible brother, who opposed my entrance, sword in hand, and a warden.

M. Why

M. Why did he carry a sword?

W. To drive away the prophane.

M. How do the masters travel?

W. From east to west.

M. Why?

W. To spread the light.

M. What road did you take to become a warden?

W. I advanced from the rule to the compass.

M. How was you received?

W. By three knocks.

M. What do these three knocks signify?

W. The word Adoniram, our respectable master.

M. How was he assassinated?

W. By three fellow-craft, who wanted to force the masters word from him, in order to receive their wages.

M. How was the body of Adoniram found?

W. By a branch of acacia, which the fellow-craft had planted upon the spot where they had buried him, which is the reason that it is engraven upon his tomb.

M. Is there nothing else engraved upon it?

W. Solomon caused also the ancient word to be inscribed.

M. What word is it?

W. *Jehovab*, that is, *God* in Hebrew.

M. Why is it not used now?

W. Because it was apprehended the fellow-craft had forced it from Adoniram's lips by torturing him.

M. Have you received any wages?

W. Yes, most venerable master, I have received some in the middle chamber, and I am contented.

M. How do you work?

W. From Monday morning to Saturday night.

M. What do you work with?

W. With chalk and charcoal.

M. What do these words signify?

W. They signify liberty, fervor, and constancy.

H

M. What

M. What works do you undertake?

W. To square stones, making them level, and drawing a wall with a line.

M. Why do we make use of a trowel?

W. It serves to hide our brothers faults.

M. What is a master's name?

W. Gabanon.

M. What is his son called?

W. Louffton.

M. What privileges has he?

W. To be received before any others who present themselves.

M. What are the watch words?

W. TUBALKAIN for the apprentice, SHIBOLETH for the fellow-craft, and GIBLIM for the master.

M. If you were in any danger, what would you do?

W. I would put my hand upon my head, and cry out, *The widow's children are mine.*

M. What does that signify?

W. My brothers are mine.

M. Why so?

W. Because Adoniram, our father, having been assassinated, all brother-masons are looked upon as his wife's children.

M. What did you come into the lodge for?

W. I came there to conquer my passions, and correct my vices.

M. If a brother should be lost, where would you seek him?

W. Between the rule and the compass.

M. If a profane were to come into your lodge, what would you do?

W. I would put him under a gutter, till he was wet from head to foot.

M. What is it o'clock, brother?

W. It is full midnight—[but if it is in day time, he replies] it is twelve o'clock and past.

M. Sir

M. Since it is full midnight, it is time to finish our work : inform the brothers that we are going to shut the apprentices and fellow-crafts lodge by three knocks ; or the master's lodge by three times three. But has no one beforehand any representations to make upon the manner in which we have worked ? Speak brothers.

If any one has observed that any thing has been omitted, he rises, and asks leave of the junior warden to speak : if not, the master knocks with his mallet, the sign is given, and notice is given that the lodge is shutting—that it is shut—they clap their hands nine times, and in snapping the fingers, cry huzza ! huzza ! huzza ! and now the whole mystery is revealed.

This is a natural and just description of the lodge where I learnt the ineffable secrets of a master.

The brothers never meet without having a good repast to requite them for their work, though this is often confined to the table only. The four guineas which I paid to be received a master, were applied to the moistening of our throats, and setting our jaws to work. There were copious discharges of the artillery, with hundreds of huzzas ; so that none deserted his piece as long as he was able to charge.

Singing is allowed in these lodges : the musicians are called brothers of talents as well as the draughtsmen : but I thought their talents in this respect greatly misapplied ; for their songs were so stupid, and their music and voices so bad, that I could not prevail upon myself to give attention enough to remember any of these harmonious productions.

I believe the reader is, by this time, pretty well satisfied with respect to masonry, and I know nothing that can be added, except some eclairsissements, with respect to the constitution of the bro-

thers, their furniture and signs, which the following *addenda* will amply supply.

THE CONSTITUTION OF THE FREE-MASONS.

A Profane who offers himself to be received a mason, must be known by the brothers, and proposed in a lodge.

He will not be admitted a master, if there is a single voice against him.

None of mean condition or bad morals can be admitted.

The brother-waiters cannot be admitted, to a higher degree than apprentices or fellow-craft.

They must be on the outside of the lodge, when a mason is received.

They cannot be allowed to be seated at table, till the desert is brought in.

The treasurer is to pay them every lodge-night.

The brothers of talents are not to take upon them any office, however well qualified to execute it.

The lodge is to chuse the master by ballot.

The master is to hold his office one year; when a new election takes place, he may be re-elected; the election is upon St. John's day, he being the patron of the order.

The master may appoint his own officers, namely, two wardens, a speaker, a treasurer, and a secretary; but he will take care to chuse those that are agreeable to the brothers.

Every brother-member of the lodge is to furnish a picture of himself, and no others will be looked upon as established members.

The brother-visitors who attend, are to be politely received, and the master is to place them by the side of him.

There

There must be a monthly meeting to settle the treasurer's accounts.

The alms arising from fines are to be kept in a separate box.

The master is to appoint a brother to take care of it, and distribute to the poor of the neighbourhood.

If it be known that any brother is in want, he shall be assisted, without making application, to prevent his being put to shame.

If a brother commits a fault, he shall be informed of it three times; and if he proves refractory, he shall be expelled.

The master must not be addressed in the lodge, till after the word is asked.

There are to be no disputes—no swearing—no indecent talk, or double entendres.

He who is culpable may be informed against by any brother who heard him, and the master is to punish him.

When any misunderstanding arises between the brothers, they must be entreated to agree; and they are not to be received in the lodge, till after their reconciliation.

No lodge can be erected in any part of the kingdom, without the approbation of the grand master.

A good understanding is to be kept up between the lodges, and all the brothers are to look upon themselves as one and the same family.

The brothers are to give each other mutual assistance, let them be of whatsoever religion: and any one who shall have refused to give this assistance, without injuring himself, will be proscribed.

EXPLANATION of the Furniture of a Lodge,
of the Signs and Inscriptions of the Free-
masons.

THE free-masons have four sorts of signs, which are taught them in the lodge; namely, the manual, the pedestral, the guttural, and the pectoral: these names sufficiently explain themselves: but as a mason is frequently not near enough his brother to give the touch, or to whisper, this defect is supplied by other methods of making himself known; and all the signs are founded upon the same principle, which is the rule, or plumb-line.

When you are at table, form a rule or angle with your knife and fork; the mason who observes, will know that you have seen the light.

When you drink, push your glass about a foot before your stomach, then draw it back in a strait line, and draw another line from the point of its termination, which together makes an angle.

When you make use of your knife hold it strait, the end of the handle upon the table, the finger extended upon the end of the blade.

When a pinch of snuff is offered you, give three knocks upon the snuff-box: in putting your hand forward, keep your fingers extended, and let your thumb form an angle with your fore-finger: in putting the snuff to your nose, smell at it three different times.

When you have occasion for your handkerchief, extend your arm, let your handkerchief fall to unfold it, and this will form a regular angle.

When you give a salute, describe an horizontal line with your hat, in keeping it as high as your head, and then letting it drop in a strait line.

When

When you have occasion to touch these things, you must hold yourself strait up with your hand upon your throat; a good mason cannot mistake these signs, and must therefore come and give you the brotherly embrace.

Sometimes it happens that indiscreet brothers will say too much before the prophane: in order to make them silent, you must say, *It rains.*

When free-masons write, they fold their letter in the shape of an angle.

The writing in the lodges is quite different from that of the prophane. The first letters of their alphabet are formed by the junction of two perpendiculars, and two horizontal lines which intersect each other, and right angles, the last of which form two equal angles obliquely disposed, see pl. 3. fig. 1 and 2.

All the letters are there except J, K, and capitals: the first section is an A, with a point it is a B, the second a C, with a point a D, and so on of the rest: on the second figure, the letters are used as they are, without adding points.

No round candlesticks are used in the lodges; they are all triangular, as may be seen, fig. 3.

The grand master's apron is white leather lined with silk, and bound round with ribbons, fig. 4. The gloves they use are common, fig. 5.

The trowel is an instrument used only emblematically, to plaster over the faults of the brothers. Upon the side of it are the rule and compass; see fig. 6.

Fig. 7. contains the master's collar, fig. 8. the senior warden's collar, fig. 9. that of the junior warden. They take off these marks of honour, when they shut the lodge, and they are shut up in a box, the keys of which are kept by the master and secretary.

Fig.

Fig. 10. is a level and plumb, which are sometimes drawn instead of the others.

Fig. 11. The mallet.

Fig. 12. The cross-swords, which are laid upon the Bible, when the oath of reception is administered.

Fig. 13. Barrel of red powder, or wine: fig. 14. Barrel of white powder, or water: fig. 15. Cannon, or drinking-glass.

In the regular lodges, the speaker, treasurer, and secretary, wear medals, which bear these inscriptions.

Medal 1st. Three branches, one of olive, one of laurel, and one of acacia. Upon the exergue, *Hic pacem mutuo damus accipimusque vicissim.* In English, "Here we give and receive peace."

Medal 2d. Three hearts united. Upon the exergue, *Pectora jungit amor, pietasque ligavit amantes.* In English, "Love unites our hearts, and piety ties the knot."

Medal 3d. Wisdom, strength, and beauty, with their attributes. Upon the exergue, *Hic posuere locum Virtus, sapientia forma.* In English, "Strength, wisdom, and beauty, have here fixed their abode."

In some lodges, the following Latin verses are hung up, said to be the true portrait of a mason; how much the features resemble, let the reader determine.

Fide Deo, diffide tibi, fac propria castas

Funde preces, paucis utere, magna fuge.

Multa audi, dic pauca, tace abdita, disce minori

Parcere, majori cedere, ferre parem.

Tolle moras, minare nihil, contemne superbos,

Fer mala, disce Deo vivere, disce mori.

TRANSLATION.

"Free-mason, know thyself; place thy trust in
"God; pray, avoid shew; content thyself with
"little;

“ little; hear without speaking; be discreet; fly
 “ from traitors; assist your equals; be docile to
 “ your masters; always active and agreeable; hum-
 “ ble and ready to endure hardships; learn the art
 “ of living well, and that of dying.”

I have been in most lodges in England, France,
 and Holland, and even board of ship, where lodges
 were held: and never any thing occurred, that I
 have not inserted in these sheets.

I have nothing to add, but beg my brother-
 masons will accept of my humble thanks, and be-
 lieve me penetrated with sentiments of the highest
 esteem for their respectable mysteries. Let them
 continue the works of the temple, I mean of
 Bacchus, for he, in fact, is their deity. As to me,
 who have seen their performances, I am very well
 contented not to assist; and I think, if justice
 prevails, they should return me my money, as I
 here give them back their secret.

F I N I S,

EXPLANATION of PLATE I.

A true PLAN of a LODGE for the Reception of a FELLOW-CRAFT.

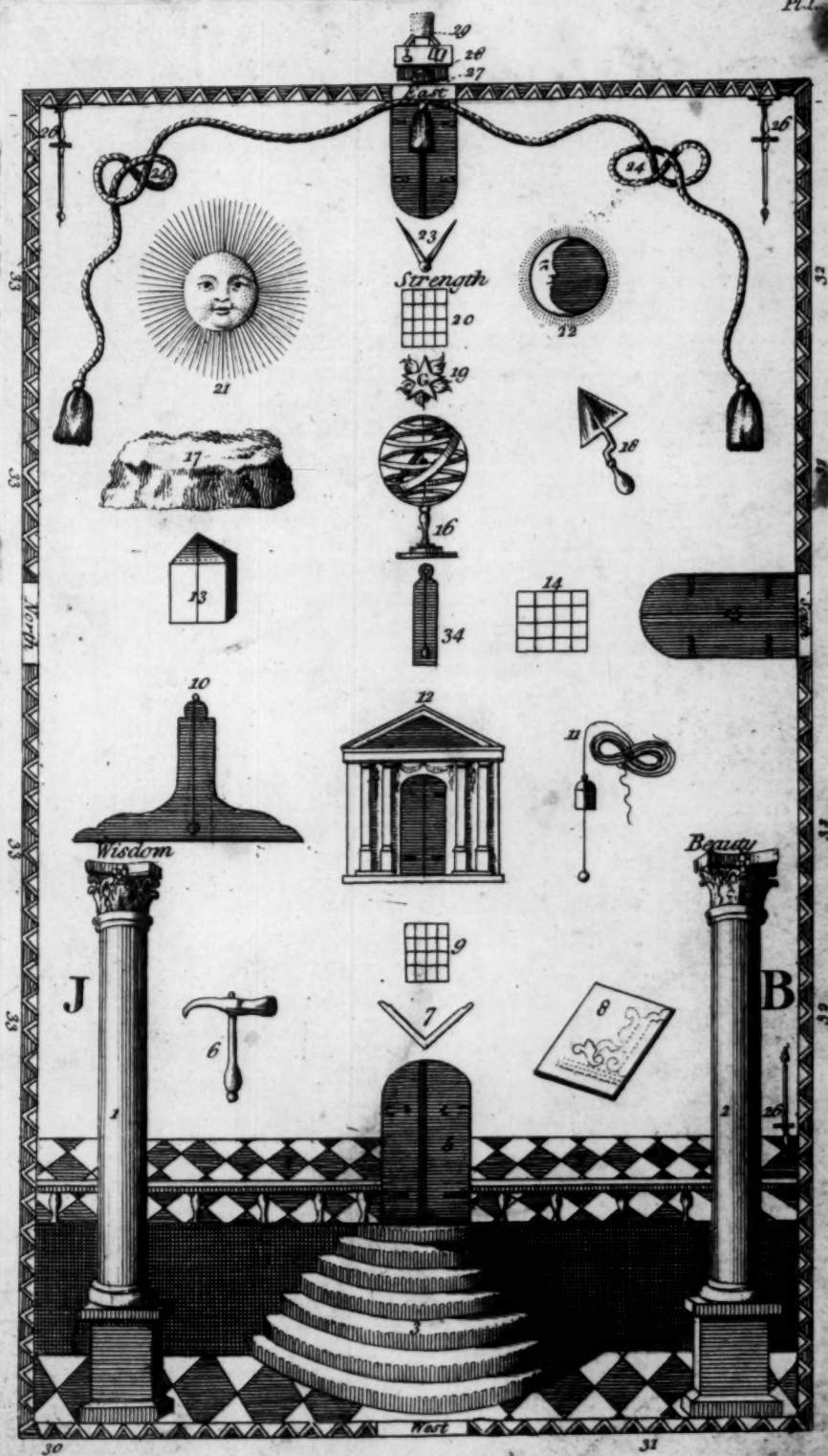
1. The column Jakin. 2. The column Boaz. 3. The seven steps to ascend the temple. 4. The Mosaic pavement. 5. The western gate. 6. The mallet. 7. The rule. 8. The floor to be delineated upon. 9. The west window. 10. The level. 11. The perpendicular, or plumb-line. 12. The portal of the interior chamber. 13. The pointed cubical stone. 14. The south window. 15. The south door. 16. The sphere. 17. The rough stone. 18. The trowel. 19. The flaming star. 20. The east window. 21. The sun. 22. The moon. 23. The compass. 24. The indented tuft. 25. The east door. 26. 26. 26. The three lights. 27. The stool. 28. The table. 29. The grand master's chair. 30. The senior warden's seat. 31. The junior warden's seat. 32. 32. 32. The masters seats. 33. 33. 33. The fellow-crafts seats, except the last member received. 34. The junior warden's plumb-line.

PLATE II.

A true Plan of a LODGE for the Reception of a MASTER.

A. The grand master's seat. B. A kind of altar, whereon are a bible and a mallet. C. The compass. D. E. The coffin. F. Bones across. G. The ancient word of the masters. H. A death's-head. I. The rule. K. K. K. K. Gutters. L. A mountain. M. A branch of acacia. N. N. N. Three brothers who hold a roll of paper. O. O. O. The nine lights placed three by three. P. The senior warden. Q. The junior warden. R. The speaker. S. The brother visitors. T. The secretary. V. The treasurer. X. The receiver.

N. B. Some masons are of opinion, that in those places marked with the small letters a. b. c. the sun, flaming star, and moon, should be represented. But though this custom is constantly observed in the apprentices and fellow-crafts lodges, it is not in the masters lodge.





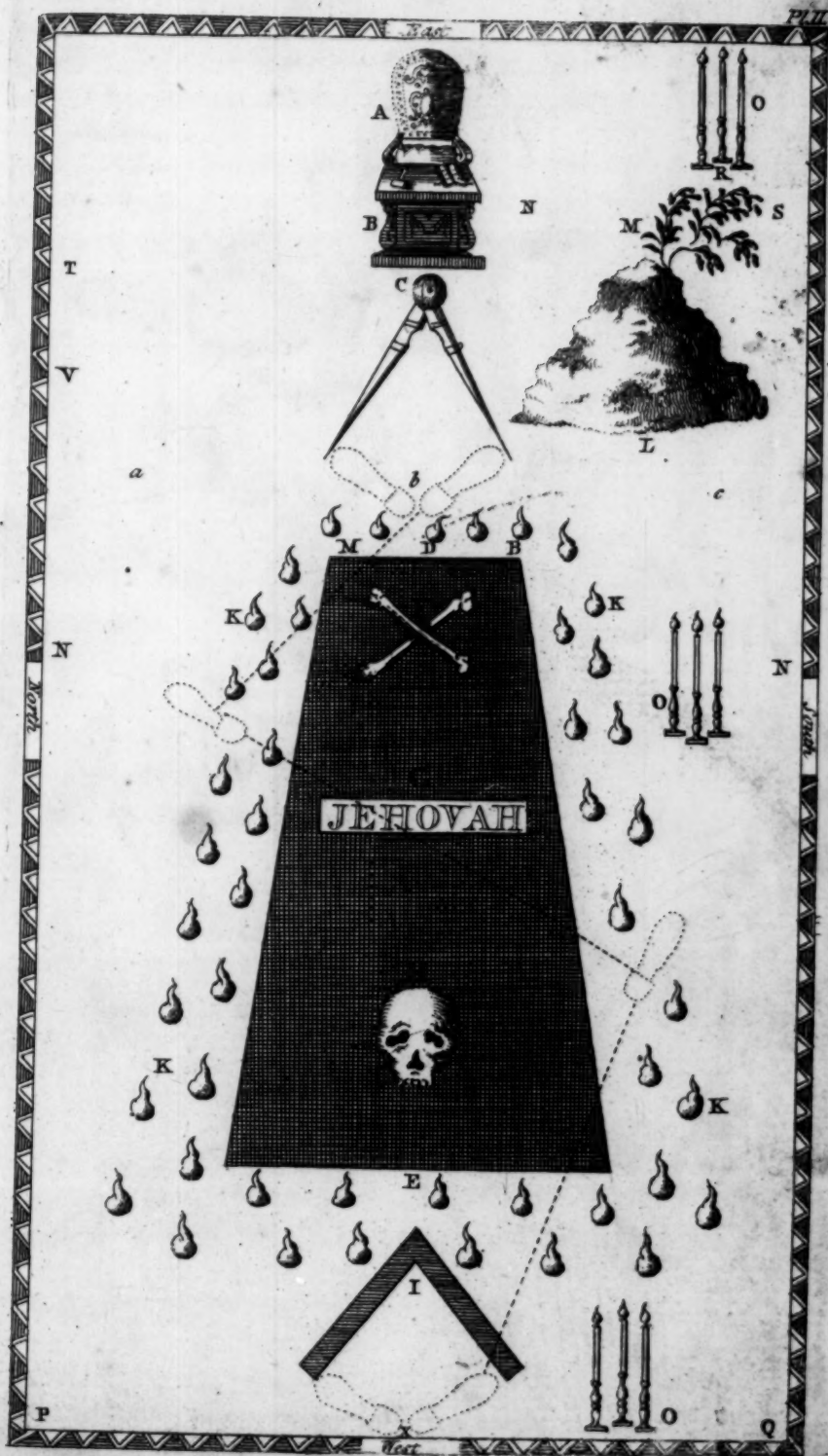


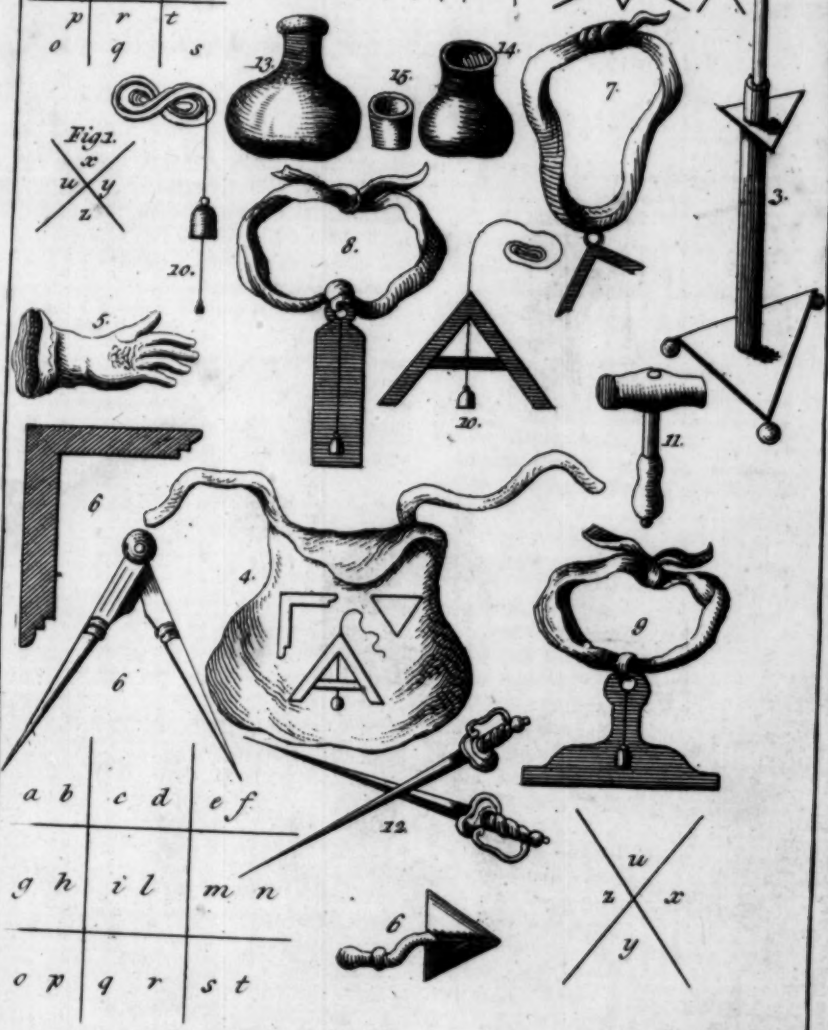


Fig. 1.

a	c	e
b	d	f
g h	i	n m
p	r	t
o	q	s

a b c d e f g h i l m n
o p q r s t u x y z

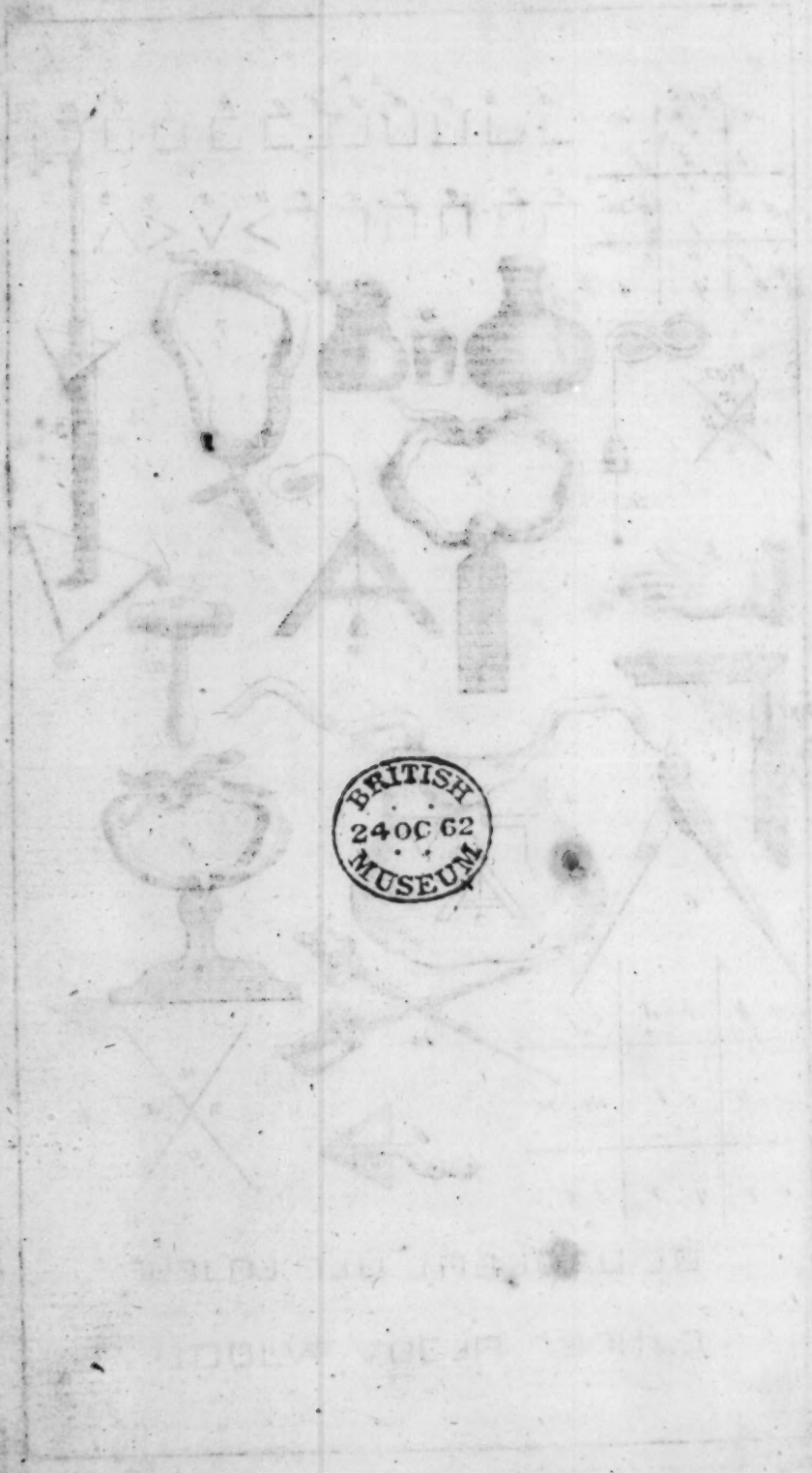
Fig. 2.
x
u y
z



a b	c d	e f
g h	i l	m n
o p	q r	s t

u
z x
y

□ L U B O L E L A L W L F L A J E W F
C J U F E F A L E W V 7 V J O O U



BRITISH
240C 62
MUSEUM

A New and Correct LIST of all the English
REGULAR LODGES in Europe, Asia,
Africa, and America, according to their Seniority
and Constitution.

By Order of the GRAND MASTER.

Brought down to December 1765.

- 1 QUEEN'S Arms, St. Paul's Church-Yard, Second Wednesday. Constituted Time immemorial. Every Fourth Wednesday there is a Master's Lodge. It is also the West-Indian and American Lodge.
- 2 Horn, Westminster, Second Thursday.
- 3 Sun and Punch-Bowl, High Holborn, First and Third Thursday, Jan. 17, 1721.
- 4 Crown and Rolls, Chancery-Lane, Second and Fourth Tuesday, Jan. 19, 1721.
- 5 Fox and Goose, King-Street, Seven Dials, First and Third Wednesday, Jan. 28, 1721.
- 6 Salmon and Bell, Charles-Street, Soho-Square, First and Third Wednesday, Feb. 27, 1722.
- 7 King's Arms, New Bond-Street, First and Third Wednesday, Nov. 25, 1722.
- 8 Running-Horse, David Street, Grosvenor-Square, Fourth Wednesday, May 1722.
- 9 Dundee Arms, Red Lion-Street, Wapping, Second and Fourth Thursday 1722.
- 10 The Globe in Chatham, First and Third Monday, March 28, 1723.
- 11 King's Arms, Wandsworth, First Tuesday, March 30, 1723.
- 12 Three Crowns, East Smithfield, Second Friday, April 1, 1723.
- 13 Coronet and Feathers, late the Mourning Bush, Aldersgate, Second and Fourth Monday, 1723.
- 14 Baptist's Head and Anchor, Chancery-Lane, Second and Last Thursday, Aug. 4, 1723.
- 15 Golden Anchor, at the Ballast Key, in East Greenwich, Second and Fourth Tuesday, Sept. 11, 1723.
- 16 Fountain, Snow-Hill, First Thursday, Sept. 18, 1723.
- 17 Swan, Whitecross-Street, Fourth Thursday, Oct. 23, 1723.
- 18 Pewter Platter, Cross Street, Hatton-Garden, Second and Fourth Thursday, Dec. 24, 1723.
- 19 Thatched House, Norwich, St. Laurence Parish, First Thursday, 1724.
- 20 Dolphin, Chichester, Third Wednesday, July 17, 1724.
- 21 Three Tuns, Portsmouth, in Hampshire, First and Third Friday, Four o'Clock, 1724.
- 22 St. George and the Dragon, Ironmonger-Lane, Second and Fourth Monday, Jan. 22, 1724.
- 23 Queen's Head, at Stockton upon Tees, in the County of Durham, First and Third Friday, Feb. 1724.
- 24 Sun, Ludgate-Street, First and Third Monday, April 1725.
- 25 Cross Keys, Henrietta-Street, Covent-Garden, First and Third Tuesday, May 25, 1725.
- 26 St. Alban, St. Alban's-Street, Third Monday, Jan. 31, 1727.
- 27 Three Fleur de Luce's, St. Bernard-Street, Madrid, First Sunday, 1727.
- 28 Crown, Little Cranbourn Alley, First and Third Thursday, 1728.
- 29 Red Cross Inn, Southwark, Second Thursday, 1728.
- 30 Gibraltar, at Gibraltar, First Tuesday, Nov. 1728.
- 31 Lion, Lynn Regis, Norfolk, First Friday, Oct. 1, 1729.
- 32 Jan. 22, 1729.
- 33 Jan. 24, 1729.
- 34 Albemarle, Dover-Street, Second and Fourth Tuesday, Mar. 25, 1730.
- 35
- 36 Red Cross, Barbican, First Wednesday, Third a Master's Lodge, May 22, 1730.

- 37 Lion, at Putney, Third Tuesday, July 17, 1730.
 38 Sept. 7, 1730.
 39 Platter, White Lion Yard, Norton Falgate, First Friday, Jan. 26, 1730.
 40 1730.
 41 Old Magpye, Bishopsgate-Street, Second Monday, 1730.
 42 Windmill, Rosemary - Lane, First Monday, 1730.
 43 Angel, Macclesfield, Cheshire, 1731.
 44 Jerusalem, Clerkenwell, Second and Fourth Wednesday, Dec. 17, 1731.
 45
 46 Salutation and Cat, Newgate-Street, First and Third Monday, Jan. 11, 1731.
 47 King's Arms, St. Margaret's-Hill, Southwark, Third Monday, Feb. 2, 1731.
 48 King's Arms, Leigh, in Lancashire, Feb. 22, 1731.
 49 A la Ville de Tonerre, Rue des Boucherries a Paris, First Monday, April 3, 1732.
 50 Turk's Head, Gerrard-Street, Soho, First and Third Wednesday, May 25, 1732.
 51 King's Arms, Mary-le-Bone-Street, Piccadilly, Second and Fourth Tuesday, Jan. 21, 1732.
 52
 53 Lion and Cock, St. Michael's-Alley, Cornhill, Third Tuesday, Sept. 8, 1732.
 54 Royal Oak, Derby, First and Third Tuesday, 1732.
 55 A Private Room, Bolton-Lee-Moor, Lancashire, next Wednesday to every Full Moon, Nov. 9, 1732.
 56 Three Swans, Winchester-Street, Salisbury, First and Third Wednesday, Dec. 27, 1732.
 57 West Cowes, Isle of White, Second and Fourth Monday, 1732.
 58 Swan, Chelsea, Second and Fourth Thursday, March 3, 1732.
 59 White Bear, Bath, First and Third Tuesday, May 18, 1733.
 60 Mitre, Fleet-Street, near Temple-Bar, First and Third Monday, May 23, 1733.
 61 Red Lion, Bury, Lancashire, next Thursday to every Full Moon, July 26, 1733.
 62 Talbot, Stourbridge, Worcester-shire, every Wednesday, Aug. 1, 1733.
 63 Sun, St. Paul's Church-Yard, Second and Fourth Wednesday, Dec. 27, 1733.
 64 King's Head, Birmingham, First and Third Friday, 1733.
 65 Royal Exchange, Boston in New England, Second and Fourth Saturday, 1733.
 66 Valenciennes, French Flanders, 1733.
 67 Oxford-Inn, Plymouth-Dock, First and Third Wednesday, 1734.
 68 Strong Man, East Smithfield, late the Ship at the Hermitage, First and Third Thursday, Feb. 17, 1734.
 69 King's Head, near the Watch-House, High Holbourn, Second and Fourth Wednesday, June 11, 1735.
 70 Horn, Fleet-Street, Stewards Lodge, Publick Nights, Third Wednesday in March and December.
 71 In Holland, 1735.
 72 Fencers, near Newcastle upon Tyne, First Monday, June 24, 1735.
 73 Castle, at Aubigny, in France, First Monday, Aug. 12, 1735.
 74 Solomon's Lodge, Charles-Town, South Carolina, First and Third Thursday, Nov. 12, 1735.
 75 Savannah, at Savannah, in the Province of Georgia, 1735.
 76 Angel, Colchester, Second and Fourth Monday, 1735.
 77 Fountain, Gateshead, in the Bishoprick of Durham, Second and Fourth Wednesday, March 8, 1735.
 78 Green Man, Shrewsbury, First Monday, April 16, 1736.
 79 Rising Sun, Fashion-Street, Spital-Fields, First and Fourth Wednesday, June 11, 1736.
 80 King's Head, Norwich, last Thursday, 1736.
 81 The Custom-House, by the Old Dock, Liverpool, First Wednesday, June 25, 1735.
 82 Boar's Head, in East-Cheap, First and Third Thursday, Aug. 16, 1736.
 83 Rose, Edgebaston-Street, Birmingham, Second and last Tuesday, Sept. 20, 1736.
 84 Half-Moon, Cheapside, Second and Fourth Friday, Dec. 2, 1736.
 85 St. George and Dragon, Iron-monger-Lane, Second and Fourth Tuesday, Dec. 2, 1736.
 86 Caveat Tavern, Finch-Lane, Cornhill, Second and Fourth Wednesday, Dec. 31, 1736.

A LIST OF REGULAR LODGES.

61

- 87 Jan. 24, 1736.
- 88 Feb. 14, 1736.
- 89 Three Tuns, Spital-Fields, Second and Fourth Thursday, April 18, 1737.
- 90 Chapman's Coffee-House, Sackville-Street, First and Third Tuesday, Aug. 24, 1737.
- 91 Talbot-Inn, in the Strand, First Tuesday, Sept. 21, 1737.
- 92 Sun, Milk-Street, Honey-Lane-Market, First and Third Tuesday, Dec. 8, 1737.
- 93 Angel, Shipton Mallet, Somersetshire, First and Third Monday, Dec. 12, 1737.
- 94 Parham Lodge, Parham, Antigua, Jan. 31, 1734.
- 95 Swan, Gloucester, First and Third Friday, March 28, 1738.
- 96 Crown, Leadenhall-Street, Second Tuesday, May 3, 1738.
- 97 Rose and Crown, Hallifax, Yorkshire, Second and Fourth Wednesday, July 12, 1738.
- 98 The Great Lodge, St. John's, Antigua, Second and Fourth Wednesday, Nov. 22, 1738.
- 99 Fox, near the Square, Manchester, First and Third Monday, 1738.
- 100 Three Compasses, High Holbourn, Second and Fourth Monday, Jan. 27, 1731.
- 101 Coach and Horses, Watergate-Street, Chester, Second Tuesday, Feb. 1, 1738.
- 102 Three Tuns, Aldgate, Second Tuesday, May 3, 1738.
- 103 Red Lion, Hornchurch, in Essex, First Friday, March 13, 1738.
- 104 Bakers Lodge, St. Mary's-Street, St. John's Antigua, March 14, 1738.
- 105 Mother's Lodge, Kingston, Jamaica, First and Third Saturday, April 14, 1739.
- 106 April 24, 1739.
- 107 Scotch Arms, the Mother Lodge, at St. Christopher's, held at Basseterre, First Thursday, June 21, 1739.
- 108 Crown and Ball, Playhouse-Yard, Black-Friars, First Tuesday, Aug. 24, 1739.
- 109 East India Arms, John-Street, Black's-Field, Horselydown, First and Third Wednesday, Oct. 8, 1739.
- 110 Albemarle Arms, South Audley-Street, Second and Fourth Wednesday, Oct. 25, 1739.
- 111 Queen's Head, Grays-Inn-Gate, Holbourn, Third Monday, Dec. 7, 1739.
- 112 King's Head in the Poultry, Third Wednesday, Jan. 10, 1739.
- 113 Private Room, Lausanne, in the Canton of Bern, Switzerland, Feb. 2, 1739.
- 114 Three Lions, Banbury, Oxfordshire, every Full Moon, if on Thursday, or the Thursday before, March 31, 1740.
- 115 Ship, James-Street, Covent-Garden, Second Tuesday, June 26, 1740.
- 116 Mourning Bush Tavern, Corn-Street, Bristol, Second and Fourth Wednesday, July 10, 1740.
- 117 The Third Lodge, Calcutta, in East-India, 1740.
- 118 St. Michael's Lodge, in Barbadoes, 1740.
- 119 Bunch of Grapes, Decker-Street, Hamburg, every other Thursday, Oct. 23, 1740.
- 120 St. George and Dragon, Whitehaven, Cumberland, Second Monday, March 19, 1740.
- 121 Ship and Castle, High-Street, Haverford West, South Wales, April 14, 1741.
- 122 Two Chairmen, Little Warwick-Street, Charing-Cross, Second and Fourth Thursday, April 14, 1742.
- 123 Old Rood, at St. Christopher's, Jan. 17, 1742.
- 124 Union, Francfort, in Germany, Second and Fourth Tuesday, Jan. 17, 1742.
- 125 Three Horse-Shoes, Leominster, in the County of Hereford, Oct. 11, 1742.
- 126 Port Royal Lodge, Jamaica, 1742.
- 127 Angel, Dolgelly, in Merionethshire, North Wales, First Tuesday, Sept. 17, 1743.
- 128 St. George, Emperor's-Court, at Hamburg, every other Wednesday, Sept. 24, 1743.
- 129 Bull, High-Street, Bristol, First and Third Tuesday, March 26, 1743.
- 130 New Lodge, Copenhagen, Denmark, Oct. 25, 1745.
- 131 St. Jago de la Vega, in Jamaica, April 29, 1746.

- 132 Angel, Norwich, Second and Fourth Tuesday, May 9, 1747.
- 133 A New Lodge in St. Eustatia, a Dutch Island, West-Indies, June 6, 1748.
- 134 Prince George's Head, Plymouth, First and Third Monday, May 1, 1748.
- 135 June 15, 1748.
- 136 Queen's Head, Norwich, Third Tuesday, Jan. 5, 1748.
- 137 Sun, at Cambridge, Second Monday, March 31, 1749.
- 138 Lodge of Orange, at Rotterdam, May 5, 1749.
- 139 St. Martin's Lodge, at Copenhagen, in Denmark, Oct. 9, 1749.
- 140 Sun, St. Peter's Mancroft, Norwich, Second and Fourth Wednesday, Jan. 9, 1740.
- 141 No. 1, at Minorca, First Thursday, Feb. 9, 1750.
- 142 No. 2, at Minorca, Second Tuesday, May 23, 1750.
- 143 No. 3, at Minorca, First Wednesday, June 24, 1750.
- 144 Saint Christopher's, at Sandy Point, July 20, 1750.
- 145 King and Miller, St. Bennet, Norwich, Second and Fourth Wednesday, Feb. 12, 1751.
- 146 King's Arms, Falmouth, Second and last Thursday, May 20, 1751.
- 147 Angel, Great Yarmouth, in Norfolk, June 6, 1751.
- 148 King's Head, West-Street, Gravesend, First and Third Thursday, June 8, 1751.
- 149 King's Head, the Sea Captains Lodge, in Fenchurch-Street, First and Third Tuesday, Aug. 29, 1751.
- 150 No. 4, at Minorca, First Monday, Nov. 26, 1751.
- 151 King's Arms, at Helston, in Cornwall, First and Third Tuesday, April 14, 1752.
- 152 St. John's Lodge, at Bridge-Town in the Island of Barbadoes, Fourth Monday, April 23, 1752.
- 153 Ship, Leadenhall-Street, late the Bell at Aldgate, Second and Fourth Monday, July 13, 1752.
- 154 The George, Maggots-Court, Riccadilly, Third Tuesday, Aug. 21, 1752.
- 155 King's Head, at Truro, in Cornwall, Second and last Tuesday, Sept. 22, 1752.
- 156 At Chardenagore, the chief French Settlement in Bengal, East-India.
- 157 At Madrafs, in East-India.
- 158 At the Hague, in Holland.
- 159 St. Peter's Lodge, in the Island of Barbadoes, First and Third Saturday, Dec. 15, 1752.
- 160 Jan. 7, 1753.
- 161 Lion and Goat, Grosvenor-Street, Second and Fourth Monday, Feb. 24, 1753.
- 162 Horse-Shoe and Crown, Corner of Bartlet's-Buildings, Second Wednesday, March 5, 1753.
- 163 Stag, in Shug-Lane, First Monday.
- 164 Lilly Tavern, in Guernsey, May 10, 1753.
- 165 Nag's Head, Wine-Street, Bristol, Second and Fourth Tuesday, Aug. 22, 1753.
- 166 Fig-Tree, High Holbourn, Second and Fourth Tuesday in Winter, and Fourth Thursday in Summer, Oct. 23, 1753.
- 167 Red Lion, Market-Street, Carmarthen, South Wales, First and third Monday, Oct. 24, 1753.
- 168 King's Head, Princes-Street, Cavendish-Square, Second and Fourth Wednesday, Nov. 5, 1753.
- 169 Church-Stile, St Peter's Mancroft, Norwich, Third Wednesday, Nov. 10, 1753.
- 170 Evangelist's Lodge, at Antigua, Nov. 10, 1753.
- 171 At Amsterdam, Nov. 30.
- 172 Rose and Crown, at Prescot, Lancashire, Wednesday next before Full-Moon, Dec. 20, 1753.
- 173 The Royal Exchange, in the Borough of Norfolk, Virginia, first Thursday, Dec. 22, 1753.
- 174 Jan. 31, 1754.
- 175 Crown, Holywell, Shoreditch, First Monday.
- 176 Redruth, in Cornwall, First and Third Thursday, Feb. 14, 1754.
- 177 Feb. 18, 1754.
- 178 Mitre, Union-Street, Westminster, Second Tuesday, March 2, 1754.
- 179 Three Tuns, North Cornsford, Norwich, First and Third Monday, March 4, 1754.
- 180 Swan, Ramsgate, in the Isle of Thanet, Second and Fourth Monday, March 8, 1754.
- 181 Parrot,

- 181 Parrot, Cow-Lane, in Leeds, First Wednesday, March 28, 1754.
- 182 Three Tuns, at Cambridge, Fourth Monday, March 29, 1754.
- 183 The Angel and Porter, Golden-Lane, Barbican, First Monday, April 5, 1754.
- 184 The Marquis of Granby's Head, near St. George's Church, First Wednesday, April 13, 1754.
- 185 May 13, 1754.
- 186 Three Compasses and Punch-Bowl, Silver-Street, Golden-Square, Second and Fourth Thursday, June 4, 1754.
- 187 Pelican, Leicester, First and Third Tuesday, Aug. 21, 1754.
- 188 Red House, Cardiff, Glamorgan, South Wales, Second Monday, Aug. 1754.
- 189 Bear, Cow-Bridge, Glamorgan-shire, last Monday, Sept. 1754.
- 190 No. 2. at St. Eustatia, Dutch Island, West-Indies, 1754.
- 191 Queen's Head, Lowestoff, in Suffolk, Second Monday, Oct. 29, 1754.
- 192 Chequers, Charing-Cross, Second Tuesday, Nov. 2, 1754.
- 193 Horn Tavern, Doctor's Commons, Second and Fourth Monday, Dec. 14, 1754.
- 194 Compton's Coffee-House, Manchester, First and Third Tuesday, Feb. 4, 1755.
- 195 No. 8, the King's own Regiment of Foot, First and Third Tuesday, Feb. 15, 1755.
- 196 Turk's Head, King-Street, Bloomsbury, Second and Fourth Friday in Winter, and Second Friday in Summer, Mar. 2, 1755.
- 197 Jack of Newbury, Chiswell-Street, First and Third Wednesday, April 5, 1755.
- 198 Horse-Shoe, in Jermyn-Street, Second and Fourth Friday, May 5, 1755.
- 199 Star, Penzance in Cornwall, Second and Fourth Wednesday, June 14, 1755.
- 200 King's Arms, Tower-Street, Seven Dials, First and Third Monday, June 17, 1755.
- 201 The Duke, St. Bennet, Norwich, First and Third Monday, June 17, 1755.
- 202 The Lodge of Charity, at Amsterdam, June 24, 1755.
- 203 Golden Lion, Foregate-Street, Chester, every other Monday, June 24, 1755.
- 204 Lion, Beccles, in Suffolk, July 14, 1755.
- 205 Swan Tavern, in York Town, Virginia, First and Third Wednesday, Aug. 1, 1755.
- 206 The Twins, at Norwich, First and Third Friday, Sept. 16, 1755.
- 207 Sunderland, near the Sea, County of Durham, First Friday, Oct. 7, 1755.
- 208 The Grand Lodge Frederic, at Hanover, Nov. 25, 1755.
- 209 Dog and Bull, in Northgate-Street, Chester, Dec. 2, 1755.
- 210 Black Swan, Rider's-Court, Cranbourn-Alley, Leicester-Fields, First and Third Monday, Jan. 20, 1756.
- 211 A Lodge in Captain Bell's Troop, in the Right Hon. Lord An-cram's Regiment of Dragoons, Feb. 7, 1756.
- 212 Crown and Anchor, in the Strand, Second and Fourth Friday, Feb. 26, 1755.
- 213 A Lodge at Wilmington, in Cape Fear River, in the Province of North Carolina, Mar. 1755.
- 214 Merlin's Cave, Old Shambles, Liverpool, April 15, 1755.
- 215 The Lodge of Peace, at Amsterdam, Sept. 23, 1756.
- 216 April 30, 1756.
- 217 White Horse, Corner of New Burlington-Street, First and Third Thursday, Dec. 2, 1756.
- 218 At the Marquis of Carnarvon's, at Sunderland, near the Sea, First and Third Tuesday, Jan. 14, 1757.
- 219 In the Parish of St. Mary in the Island of Jamaica, Feb. 17, 1757.
- 220 Nag's Head, Vine-Street, Bristol, Second and Fourth Thursday, Feb. 17, 1757.
- 221 At Parliament Coffee-House, in Parliament-Street, Second and Fourth Tuesday, Feb. 14, 1757.
- 222 Sun, at Lynn Regis, in Norfolk, Fourth Wednesday, Feb. 21, 1757.
- 223 Dove and Branch, in the Parish of St. Lawrence, Norwich, Second Wednesday, Mar. 23, 1757.
- 224 Sancta Croix, a Danish Island in the West-Indies, 1756.

- 225 Cock, the Head of the Side, Newcastle upon Tyne, the First Monday, Oct. 13, 1757.
- 226 Bacchus, Bloomsbury-Market, Second Monday, May 4, 1757.
- 227 Sun, at Shadwell, First and Third Monday, Oct. 31, 1757.
- 228 The Lodge of Regularity, at Amsterdam, Nov. 21, 1757.
- 229 Queen's Head, Bath-Street, Cold Bath Fields, First and Third Wednesday, Dec. 20, 1757.
- 230 St. Michael's Lodge, in the City of Severn, in the Duchy of Mecklenburg, May 15, 1754.
- 231 Cock, in the Parish of St. Mary, Norwich, every other Saturday, Feb. 18, 1758.
- 232 Three Crowns, South-side-Street, Plymouth, Second and Fourth Monday, March 1, 1758.
- 233 The Guinea, in Small-Street, Bristol, Second and Fourth Monday, March 8, 1758.
- 234 Lodge at Bombay, in the East-Indies, March 24, 1758.
- 235 Mercers Arms, Mercers-Street, Long-Acre, Third Wednesday, Aug. 6, 1758.
- 236 Swan, the Sea-Captains Lodge at Yarmouth, Norfolk, Jan. 1, 1759.
- 237 Three Crowns, the Second Division of Marines, Plymouth, Jan. 2, 1759.
- 238 St. James's Lodge, at Barbadoes, March 20, 1758.
- 239 New Inn, at Exeter, Second and last Friday, 1732.
- 240 Sun, at Newton Abbot, Devonshire, Second Tuesday, March 17, 1759.
- 241 Milway's Wine Vaults, in the West Town of Crediton, in Devonshire, First Monday, April 21, 1759.
- 242 Royal Oak, Portsmouth-Common, Second and Fourth Friday, April 27, 1759.
- 243 Compass and Square, Bernard-Castle, in the County of Durham, First Monday, April 21, 1759.
- 244 Mermaid, at Windsor, Third Monday, June 6, 1759.
- 245 The Temple Lodge at Bristol, First and Third Monday, July 2, 1759.
- 246 Lebeck, in the Strand, Third Friday, Aug. 24, 1759.
- 247 Prince George Lodge, in George-Town, Wigan, South Carolina, once a Month, 1743.
- 248 Union Lodge, Charles-Town, South Carolina, Second and Fourth Thursday, May 3, 1755.
- 249 A Master's Lodge, Charles-Town, South Carolina, Second and Fourth Thursday, March 22, 1756.
- 250 Port Royal, at Beaufort, Port Royal Carolina, every other Wednesday, Sept. 15, 1756.
- 251
- 252 Bull, in Mighton's-Gate, at Hull, Second and last Thursday, Aug. 20, 1759.
- 253 King's Head, Canterbury, First and Third Wednesday, Jan. 14, 1760.
- 254 On board his Majesty's Ship Vanguard, Jan. 16, 1760.
- 255 St. Andrew's Cross, the Mariners Lodge, near the Hermitage, First and Third Friday.
- 256 Three Crowns, at Guernsey, First and Third Monday.
- 257 Globe, in Hatton-Garden, First and Third Friday, Nov. 27, 1760.
- 258 Talbot, at Leeds in Yorkshire, Second and Fourth Wednesday, a Master's Lodge, Jan. 8, 1761.
- 259 Punch-Bowl, Stonegate, York, First and Third Monday, Jan. 12, 1761.
- 260 Feathers, Cheapside, the Caledonian Lodge, First and Third Thursday, March 9, 1761.
- 261 Square and Compass, Whitehaven, Cumberland, Second Monday, May 4, 1761.
- 262 Lord Granby's Head, in the Town and Port of Dover, First and Third Thursday, May 8, 1761.
- 263 Sun, at Darlington, in Yorkshire, last Saturday, June 19, 1761.
- 264 Spread Eagle, Wisbech, in the Isle of Ely, in the County of Cambridge, First and Third Tuesday, Aug. 8, 1761.
- 265 Three Choughs, Union-Street, Portsmouth-Common, First and Third Wednesday, Aug. 20, 1761.
- 266 Union Lodge, at Crowlane, in Bermuda, First Wednesday, Sept. 17, 1761.
- 267 Kingston upon Hull, Second and Fourth Thursday, Oct. 27, 1761.
- 268 All Saints Lodge, at Wooler, in Northumberland, Jan. 1, 1762.
- 269 St. George's Lodge, at the Half-Moon, Exeter, Second and Fourth Friday, Jan. 20, 1762.
- 270 Green

A LIST OF REGULAR LODGES.

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- 270 Green Man, at Ipswich in Suffolk, Jan. 21, 1762.
- 271 Royal Frederick, at Rotterdam, Jan. 25, 1762.
- 272 No. 2, St. John's Lodge, Ann-Street, New York, Second and Fourth Wednesday, Dec. 27, 1757.
- 273 George, Digbeth-Street, Birmingham, First and Third Tuesday, Feb. 23, 1762.
- 274 A Private Room, at Appledore, Devonshire, March 18, 1762.
- 275 Eighth Lodge at Calcutta, in the East-Indies, Feb. 7, 1761.
- 276 Hole in the Wall, at Colne, in Lancashire.
- 277 The Merchants Lodge at Quebec, March 2, 1762.
- 278 Red Lion, at Gosport, May 8, 1762.
- 279 A private Room at Somerset-House, May 22, 1762.
- 280 Globe, at Salop, First and Third Wednesday, May 28, 1762.
- 281 Fleece, at Barnstable, Devonshire, First and Third Monday, May 28, 1762.
- 282 East-India Arms, at Deal, June 8, 1762.
- 283 Duke's Head, Lynn Regis, in Norfolk, Third Friday, June 9, 1762.
- 284 La Loge des Freres Reunis, at Amsterdam, June 16, 1762.
- 285 The Lodge of Inhabitants, at Gibraltar, July 12, 1762.
- 286 St. David's Lodge, at the King's Head and Macons Arms, Holywell, North Wales, Second and Fourth Wednesday, Jan. 13, 1761.
- 287 Half Moon, at Otley, in Yorkshire, First Monday, Aug. 16, 1762.
- 288 Virtutis & Artes Amici, at Amsterdam, Sept. 16, 1762.
- 289 At Workington, in Cumberland, First Monday, Sept. 22, 1762.
- 290 Green Dragon, at Hereford, First Thursday, Oct. 12, 1762.
- 291 The Vine, Portsmouth, in Hampshire, Nov. 2, 1762.
- 292 Feathers, in the Market-Place, Nottingham, Third Tuesday, Jan. 31, 1763.
- 293 Sun Inn, the University in Cambridge, Second Thursday, March 3, 1763.
- 294 Crown Inn, Rochester, Second and Fourth Friday, March 17, 1763.
- 295 The Bull, at Hexham, Northumberland, First and Third Wednesday, March 8, 1763.
- 296 Stag, at Chippenham, the Lodge of Perfect Union, First Monday, Master's Lodge Third Tuesday, May 1763.
- 297 Macons Arms, at Richmond, Yorkshire, Second Monday, May 4, 1763.
- 298 Bear, at Havant, in Hampshire, First and Third Wednesday, 1763.
- 299 St. Mark's Lodge, at South Carolina, Feb. 8, 1763.
- 300 The Lodge of Regularity, at St. John's Hall, Black River, Musquito Shore, First and Third Tuesday, March 8, 1763.
- 301 King's Head, at Dover, First and Third Tuesday, Aug. 2, 1763.
- 302 Lodge at a Private Room at Stubbington, near Litchfield, Hants, Aug. 6, 1763.
- 303 Seven Stars, in the Parish of St. Thomas, the Apostle, near Exeter, First and Third Wednesday, Aug. 10, 1763.
- 304 Marquis of Granby's Head, at Durham, First Tuesday, Sept. 8, 1763.
- 305 Lodge held at the Hall, at Burnley, in Lancashire, every Saturday nearest the full Moon, Oct. 9, 1763.
- 306 The Union Lodge, at the Coopers Arms, in Camomile-Street, Bishopsgate-Street, First and Third Saturday, Nov. 7, 1763.
- 307 The Royal Mecklenburgh Lodge, at the Hermione and Active Frigate, Corner of Compton-Street, St. Ann's, Fourth Friday, Nov. 28, 1763.
- 308 Saracen's Head, at Chelmsford, in Essex, Second and Fourth Monday, Jan. 18, 1764.
- 309 The Lodge of Amity, at the Haul-Over, up the River Belise, in the Bay of Honduras, First and Third Tuesday, Sept. 21, 1763.
- 310 Falcon, East-Street, Gravesend, Second and Fourth Thursday, March 4, 1764.
- 311 The Royal Edwin Lodge, at Lyme Regis, Dorsetshire, First and Third Monday, April 6, 1764.
- 312 The Door to Virtue, at Hildertham, in Germany, Dec. 27, 1762.
- 313 Horn, Westminster, First Wednesday, April 4, 1764.
- 314 King's Head, at Ross, in Herefordshire, May 3, 1764.
- 315 St.

- 315 St. George's Lodge, at Taunton, Somersetshire, July 13, 1764.
- 316 Swan, at Kendall, Westmorland, First Wednesday, July 31, 1764.
- 317 Three Crowns, at Harwich, Second and Fourth Thursday, Aug. 9, 1764.
- 318 Nag's Head, at Lymington, in Hampshire, First and Third Friday, Aug. 16, 1764.
- 319 Ship, at Feversham, in Kent, every other Wednesday, Aug. 28, 1764.
- 320 Salutation, at Topsham, Devonshire, Second and Fourth Wednesday, Aug. 30, 1764.
- 321 Globe, St. Saviour's Churchyard, Southwark, Second Tuesday, Oct. 23, 1764.
- 322 At the Club-Inn, in the Isle of Ely, in Cambridgeshire, First Wednesday, Oct. 23, 1764.
- 323 Fountain, at Helsing, in Hampshire, First and Third Monday, Nov. 7, 1764.
- 324 Pon's Coffee-House, Castle-Street, Leicester-Fields, Second and Fourth Monday.
- 325 Half Moon, Cheapside, the Caledonian Lodge, First Monday, Nov. 15, 1764.
- 326 Swan-Inn, at Bridgwater, Somersetshire, First and Third Monday, Dec. 4, 1764.
- 327 Rose and Crown, Mill-Street, Dock-Head, Southwark, First and Third Tuesday, Dec. 11, 1764.
- 328 George, at Milton in Kent, First and Third Tuesday.
- 329 Crown, at Swaffham, in Norfolk, First Monday, Dec. 17, 1764.
- 330 The King of Sweden, Wapping-Dock, First and Third Tuesday, Jan. 8, 1765.
- 331 The Old Bell Savage, Ludgate-Hill, Second and Fourth Monday, Jan. 29, 1765.
- 332 Boar's Head, West-Smithfield, Jan. 29, 1765.
- 333 The King's Head and Green Gate, in the City New Road, First and Third Thursday, Jan. 29, 1765.
- 334 Dolphin and Horse - Shoe, Lamb's Conduit-Passage, Red Lion-Street, Holbourn, Third Friday, Jan. 22, 1765.
- 335 George, Wardour-Street, Soho, Operative Masons, every other Thursday, Mar. 13, 1765.
- 336 George, in Shug-Lane, Mar. 22, 1765.
- 337 Bell, Brecon, South Wales, First Third Monday.
- 338 Lion and Lamb, at Pool, in Dorsetshire, First and Third Wednesday, April 1, 1765.
- 339 White Hart, Strand, April 16, 1765.
- 340 Rose and Crown, Sheffield, in Yorkshire, Second Tuesday, Apr. 19, 1765.
- 341 At Alorft, in Flanders, June 5, 1765.
- 342 Rose and Crown, at Coventry, June 20, 1765.
- 343 Queen's Head, at Chelsea, Second Friday in Summer, and Second and Fourth in Winter, June 29, 1765.
- 344 Lion, at Rye, in Sussex, First and Third Tuesday, July 10, 1765.
- 345 Bottle, at Chelsea, Third Tuesday, July 17, 1765.
- 346 The Lodge at Joppa, in Baltimore County, in Maryland, Aug. 8, 1765.
- 347 La Sagesse, St. Andrew, at the Granadoes, May 1, 1764.
- 348 Lodge of Perfect Friendship, Shakespear's Head, at Bath, Sept. 20, 1765.
- 349 A Lodge, No. 1, constituted in the Town of St. Hillary, in the Island of Jersey.
- 350 The New Inn, at Milksham, in Wilts, Dec. 7, 1764.
- 351 At Tortola and Beef Island, Dec. 21, 1765.
- 352 Fleece, at Warrington, in Lancashire, last Monday, Nov. 8, 1765.
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- 357 The Boar, at Norwich.

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